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THE DEPARTURE OF CHARLES HADDON SPURGEON.

BY THE EDITOR-IN-CHIEF.

The giant cedar of Lebanon has fallen, and the crash of its downfall has sent a sound of thunder echoing over the continents. Anchored to the soil by countless and far-spreading roots, who can measure the widespread desolation and devastation which such a downfall of one of the monarchs of the forest leaves behind? Look at the institutions inseparably bound up with this marvellous life! A church of nearly six thousand living members, with its vast Sunday-schools and missions; a pastor's college, with more than a hundred students in course of training, and eight hundred scattered over this and other lands preaching the old Gospel; the Stockwell orphanages, with their hundreds of inmates, and thousands more who have now Christian homes or are heads of pious families; the almshouses, with their aged folk; all the thousands and tens of thousands of weekly sermons published in a score of languages, and read not only in homes, but in places of worship, scattered from the Chinese Sea to the Straits of Gibraltar, and still westward from the St. Lawrence to the Pacific, and from Siberia to the Cape of Good Hope and Terra del Fuego.

Has there been any one death in the century that has left such a vacancy in the world? In March, 1791, John Wesley died, just a little more than a century ago, and history strangely repeats itself. Who can think of John Wesley and Charles Wesley without thinking of James Spurgeon and Charles Spurgeon—in each case two brothers intimately associated in their great work, and singularly fitted to supplement and complement each other's qualities and activities? Wesley and Spurgeon, separated as they were in theology, the one a leader of the Arminians, the other of the Calvinists; the one a Methodist, the other a Baptist—how strangely do their careers compare and contrast! Wesley was a reformer, an organizer of congregations, a builder of chapels; he appointed lay preachers and set them at work; he formed classes for the instruction and development of converts and the maintenance of strict and orderly discipline; he went about tirelessly exhorting and preaching, perpetually travelling, and holding

religious services almost beyond calculation ; delivering from two to five sermons a day, writing works on divinity, ecclesiastical history, biography, as well as sermons, and expending life in an endless round of sanctified activities.

Charles Spurgeon was in all essentials a pastoral evangelist, the organizer of the largest congregation of any denomination in the world ; the builder of the greatest Nonconformist chapel ; the trainer of lay preachers and ordained ministers ; the head of an aggressive work whose outreach no man can measure ; the head pastor of a well-ordered and disciplined body of believers ; who in one great tabernacle has preached for nearly forty years to an average of 7500 different people each Lord's day ; who has published thirty-seven volumes of weekly sermons, written books and tracts by the score, and edited a monthly magazine ; who has given sermons and addresses on countless occasions, and in the midst of opportunities for boundless personal aggrandizement and enrichment, has conscientiously and liberally expended his income in works of charity and mercy known only to God Himself. Surely no ordinary observer will dispute the similarity of these two careers, thus separated by a century. Yet there are a few contrasts almost as marked. Mr. Wesley was really, by his own confession, an unconverted man until he was 35 years old ; he married at 46, and lived so unhappily that the union was terminated by separation 32 years later. Mr. Wesley had a public career after his conversion extending over 53 years, dying at 88. Mr. Spurgeon was converted and baptized at 16 years of age, was most happily married before he was of full age, and died at 58, having had a public career of about 40 years. Who can tell what he might have accomplished had he been permitted to live to be as old as Wesley, or to add to the years of his public life thirteen more, so that he might have enjoyed as long a term of service as Wesley subsequent to his conversion ?

As we look at Wesley we involuntarily connect him with his *posthumous* work. Charles Spurgeon's posthumous work no man can foresee. What a hundred years more may reveal as to the subsequent outcome of his life of faith and consecration God alone can prophesy. We must wait for History to write up her scroll. One thing we already know : not even Mr. Wesley had more unlimited control over his followers than Charles Spurgeon has had over his disciples in the faith and the students he has sent into the ministry. Wesley's virtual renunciation of the Anglican Church, first in his protest against existing abuses and afterward in actually ordaining preachers, and even consecrating a bishop on his own responsibility, reminds us forcibly of Mr. Spurgeon's determined and intrepid stand against the current loose notions of theology, and his bold venture in separating himself even from his own denomination for the sake of what he believed to be the truth.

There is a curious coincidence, also, to which we have referred, in the association of the two brothers Wesley and the two brothers Spurgeon.

Rev. James A. Spurgeon is yet alive, and it would be indelicate to say much about him. But in my judgment he has been of much more use to his brother than the public are as yet aware. His peculiar combination of capacity and sagacity, his more thorough and classical education, his peculiar, business-like habits of mind, his aptitude for organizing and managing great institutions, his unempirical judgment and legal knowledge and acumen, his singular tact and practical *uncommon* sense—these, with many more conspicuous qualities that come not with observation, have done more than most people apprehend or appreciate to make his more “popular” brother the man he was. It reminds one of the association of Moses and Aaron, and their joint work. Mr. James Spurgeon’s true work and worth have yet to be written. Close association with him in the work of the Tabernacle for months has revealed that his skilful hand is on the helm of many of the most important interests of which his brother was the visible head. He was content to be in many things a helper of his illustrious and dearly loved brother Charles. All this we have written for a *Missionary Review*. Four months in the heart of this work have satisfied the writer that the head of one of the grandest missionary organizations in the world has fallen when at midnight of January 31st Charles Spurgeon entered the glory. Here is a fountain of home missions and of foreign missions. From this spring a thousand streams go forth to water the garden of the Lord and to turn the desert into the Lord’s garden. In fact, the missionary character of this Metropolitan Tabernacle Church so impresses me as to suggest a separate treatment hereafter when the facts are more fully known. But at this time, and before closing this brief article, it must be added that such a man as Spurgeon was one of God’s missionaries, and himself a trainer of missionaries. Scarce a month passes without either a farewell to an outgoing missionary or a welcome to a returning or visiting missionary; and in most cases it is one who has in this great Church or its college received his first impulse to the field. And what an individual church can do to stimulate everything good and pure and unselfish is abundantly exhibited and illustrated, as we may hope to show hereafter, in the Metropolitan Tabernacle and in its departed, lamented, and never-to-be-forgotten pastor and president.

A GENERATION OF CHRISTIAN PROGRESS IN INDIA.

BY REV. JAMES JOHNSTON, F.S.S., LONDON, ENG.

Human impatience frets at what it considers the slow rate of progress in Christian and beneficent enterprise in a country like India; and because we do not see great results after a brief but what may seem a tedious effort we are apt to be discouraged; and if we do not despair and abandon our work, it is carried on in a languid and despondent way—a way fatal to all success. Hope and confidence are essential to successful work,

especially in spiritual enterprises, which are in their very nature works of faith, as well as labors of love. Even love grows cold when faith and hope are dead.

Of all countries in the world India is the last in which we should expect rapid results from spiritual labor, for many reasons—its great extent, the numerous and dense population, the close and intricate way in which they are bound together by religious and social customs, the practical way in which a degraded and flesh-pleasing idolatry is woven into every act of social, domestic, and personal life; the debasing influence of books regarded as sacred, but filled with accounts of gods and heroes whose cruelty, treachery, falsehood, and lust corrupted the whole moral nature, and almost obliterated the distinctions of right and wrong and of truth and falsehood; while some of these sacred books contain truths so divine and beautiful as to give a sanction and authority to the whole.

To convert such a people is a task which even the Apostolic Church had never been called upon to attempt; and how is it attempted by the Christian Church of our day? One or two men are sent out at a time, followed by two or three more at long intervals. They are scattered far apart one from the other; or, perhaps, two or three different missions are set up side by side, with little or no sympathy the one for the other, if, indeed, they do not form hostile camps, to the dishonor of Christ and the perplexity of the heathen; and yet men complain of the slow progress of Christianity in India.

But we are far from admitting that the work of Christian missions in India has been slow or discouraging. When compared with the means employed, the results have been greater than we had any right to expect—far greater than is generally supposed even by the well informed, vastly greater than is dreamt of by the careless and ignorant.



It has been my privilege to see India at such an interval of time as to allow of a fair and, at the same time, striking comparison—an interval of what may be called a generation, though over the usual time allowed for the average term of life in England and still more over that of India.

I would not attach much importance to even two visits to a foreign country and strange people as a means for acquiring accurate information or for drawing reliable conclusions, but to one who has made Indian questions a life-long study they are of great value. It is on this ground alone that I do attach importance to my visits to India in the years 1853 and 1889-90. I shall only give the facts and impressions then received, with a comparison of the results in regard to the purely religious aspects of the progress of the people during the generation which had passed in the interval. I need not say that they struck me much more vividly than if I had been a resident and had witnessed the changes passing gradually before my eyes from day to day. The mere facts could be gathered at home, but the impressions received and the opinions formed were of far more value than the pure statement figures could convey.

RELIGIOUS RESULTS OF THIRTY-SEVEN YEARS.

Mere statistical figures do not give the highest results, but they are well worthy of study. I take them from two reliable sources : First, the Government Census for 1881, which also gives the numbers in 1871 for comparison. The census for 1891 is not yet published, but we have it on the highest authority that the rate of increase in Christian converts is fully maintained. Second, the elaborate and careful statistical returns prepared every ten years by a committee representing all the Protestant societies at work in India. These extend over the three decades 1851, 1861, 1871, and 1881. As another decade has nearly run out, it is easy for any one familiar with the missionary history of the period and accustomed to statistical inquiries to form an estimate for the year 1890. As the first visit was so near to the returns for 1851, we give these without any estimate for the two years from 1851 to 1853, so that the period will practically extend over thirty-nine years—rather a long generation. The following are the numbers for the Protestant Christians of all India, without including Ceylon and Burmah : Native Protestant converts, 1851 (from returns), 91,092 ; 1881 (from returns), 417,322 ; 1890 (estimate), 720,000—that is, an increase of EIGHT-FOLD in forty years, or seven times in a generation. The *estimate* is a low one—only at the rate of 70 per cent for the decade. It was 86 per cent for the previous ten years.

It may be put in the *Graphic* form, thus :

The Native Church in India in 1851  (a small church spire), and in 1890  (a tall spire 7 times the height of the other).

But what is more important—showing that the increase is not merely in numbers, but is an inward as well as outward growth—is the fact brought out in the tables giving the increase in the number of communicants, which is greater than in the number of professing converts. The numbers were : 1851, communicants returned, 14,661 ; 1881, communicants returned, 113,325 ; 1890, estimated, 215,000. The *estimate* is based on the low rate of increase of less than 80 per cent in the last decade, while it was 115 per cent in that from 1871 to 1881. This gives an increase of FIFTEEN-FOLD in 39 years, or they have multiplied *thirteen times* in a generation.

But a higher proof of church organization is seen in the increase of native pastors and evangelists. The former, especially, have multiplied at an astonishing rate, implying an increase of intelligence and character in the members of the Church, and a much greater efficiency in ecclesiastical work. Forty years ago there were only 21 ordained native pastors in all the missions in India. Now they cannot number fewer than 700 or 800. Thus : 1851, native pastors (returned), 21 ; 1881, native pastors (returned), 461 ; 1890, native pastors (estimated), 750.

These invaluable agents have multiplied THIRTY-SIX TIMES in 39 years

—or, say, *thirty-three-fold* in a generation. This is also strong proof of the happy relations in which the foreign and native workers stand to one another, when the former raise the latter to the highest positions of power and honor. It shows also the confidence they place in the converts.

Lay preachers have not increased so fast, but their numbers are also rapidly growing, thus : 1851, lay preachers (returned), 493 ; 1881, lay preachers (returned), 2438 ; 1890, lay preachers (estimated), 3000.

Here the Church has a cheap and efficient agency for the spread of the truth—cheaper and better far than uneducated men sent out from this country, who rarely acquire an accurate knowledge of the language or of the modes of thought and feeling of the inhabitants, and cannot live long in that climate on native fare and after native habits.

INCREASE OF CHRISTIAN INFLUENCE.

The place which Christianity holds as a power in India struck me, on my second visit, as far more wonderful and hopeful than the numerical increase of the converts. Christianity is no longer held in contempt. Its position and character are recognized. In Madras they are looked upon as leaders in social movements. They take their place in literary and scientific pursuits, and hold their own in the learned professions, and some have risen to high positions under government, with the approbation and encouragement of their unconverted brethren. In Southern India they take the first place in the number of the *educated*, as compared with their numbers in the population, and in the North they come next to the Parsees. I would only say that while the native Christians have multiplied eight-fold and communicants fifteen times during the period covered by my two visits, the *influence of Christianity* AS A LIVING POWER is a hundred times greater in 1890 than it was in 1853.

THE PLACE WHICH CHRIST OCCUPIES IN INDIA.

I close with a word on the place occupied by Christ in India. The change during this generation is wonderful. None but those who can compare the present with the state of matters thirty-seven years ago can form any idea of its extent. In 1853 the knowledge of Christ was considerable, but there was little idea of Him as a *living power* or *authority*, to be reckoned with outside the classes directly under the influence of missionaries. He was not widely looked up to with either love or reverence. Now the knowledge is far wider, and the character of Christ stands out in bold relief against the character of the gods of India. His superiority is generally acknowledged by the great body of educated natives, and the devotees of the old religion tremble for their systems of idolatry and hate the Author of the religion which they feel is destined to supplant their own ; while the enlightened look upon Him with reverence and admiration, and many with sincere affection. In fact, Christ is now the central figure to educated Indians, and these now number not fewer than eleven or twelve

millions, while their number is being increased every year at the rate of another million as they issue from the schools and colleges. It is a rare thing for the youths who go through the higher schools and colleges to leave without a feeling of admiration for the character of Christ, unless they are so depraved as to hate virtue because they love vice. There is much searching of heart about the person and work of Christ. It is in India as in Judea, Christ "is set for the fall and rising again of many in Israel." But that He shall be recognized as the Saviour of India is as sure as the promises of God.

HENRY MARTYN.—PART I.

BY REV. JOHN RUTHERFORD, M.A., B.D., ROTHESAY, SCOTLAND.

The life of Henry Martyn is one of three or four books which Professor Marcus Dods, of the New College of the Free Church of Scotland, Edinburgh, tells us have had a lasting influence in moulding his mind and character. And this testimony is not a solitary one, but there are very many others in all the churches who have drawn from the simple records of Henry Martyn's pen an enduring inspiration of devotion to the Lord Jesus Christ. Zinzendorf's motto was, *Christus crucifixus passio mea*. A perusal of Martyn's memoir will show that this was also the secret of his life, that wherein his strength lay—Christ crucified was his ruling passion.

The life of Martyn is, like that of Robert Murray McCheyne, of Dundee, a life whose secret was unbroken communion with God, and whose influence, therefore, still lives on like ointment in the hand which bewrayeth itself (Prov. 27 : 16).

"The thought of God
Filled him with infinite joy ; his craving soul
Dwelt on Him as a feast."

As is well said by Canon Edmonds, in the *Church Missionary Intelligencer* for January, 1891, "From first to last men loved Martyn. He kindled their interest. He called out their admiration. He won their regard. His memoir was extensively read. It deserved to be. It was far more a sermon than a manifesto. It went with men into hours of retirement. It was the Sunday book of a considerable period. It sank into the hearts of young men. It kindled with its hallowed fire other fires as burning as its own. It carried across the Atlantic a current of glowing piety, and reproduced there the same gracious effects. In both hemispheres for a long time it is hardly too much to say that, among people interested in the work of missions, two names were written each on a white stone of holiest veneration—the name of David Brainerd and that of Henry Martyn."

The sweetness of his character and the lofty purpose of his life breathe through his well-known memoir from first to last. As Sargent, his friend

and biographer, well says, his excellence consisted in a renunciation of himself and a compassionate love for mankind. But yet it was not always so with him, for in his case there was a marked turning to the service of Christ—a time when, as in the case of Paul, it pleased God, who separated him to Himself and called him by His grace to reveal His Son in him that he might preach Him among the heathen.

Martyn was born at Truro, in Cornwall, on February 17th, 1781. His father was John Martyn, who, from a humble position in connection with some of the Cornish mines, had risen until he became a merchant's clerk in Truro. Henry, as well as his other brothers and sisters, was of a weak physical constitution; all accounts tell us he was a weak and ailing boy. When he was seven years of age his father placed him at the grammar school of the town, then taught by the Rev. Dr. Cardew, who found the boy to be "of a lively, cheerful temper," and of excellent mental abilities.

At the age of fourteen he offered himself as candidate for a scholarship in Oxford. The fact that he did so at so tender an age shows us of how great promise he was. But the prize fell to some one else. Here is his own comment upon this incident, written years afterward: "In the autumn of 1795 my father, at the persuasion of many of his friends, sent me to Oxford to be a candidate for the vacant scholarship at Corpus Christi. I entered at no college, but had rooms at Exeter College by the interest of Mr. Cole, the sub-rector. I passed the examination, I believe, tolerably well, but was unsuccessful, having every reason to think that the decision was impartial. Had I remained and become a member of the University at that time, as I should have done in case of success, the profligate acquaintances I should have had there would have introduced me to scenes of debauchery, in which I must, in all probability, from my extreme youth, have sunk forever." This disappointment that befel him was overruled by God both for his personal advantage and also for the purpose of preserving him to be a witness of the cross in far-off lands.

In 1797 he entered St. John's College, Cambridge. Here he worked with great diligence. Hitherto he had been a stranger to any experimental or personal knowledge of salvation. There is an occasion recorded when, carried away in a fit of passion as he sat at table, he threw a knife at one of his companions who in some way had offended him. Fortunately the knife failed to reach its mark; this painful incident caused him most deep regret and humiliation. A college friend attempted to persuade him to better things, and that even his reading should be with a view to the glory of God. This advice, he says, "seemed strange to me, but reasonable."

The most powerful of those influences which affected him for the better was that of one of his sisters at home, who lived a consistent servant of Christ. She did not cease to urge upon her brother the supreme claims of Christ. This she took special occasion to do during a visit home which Henry paid at the time of a college vacation. But, as he writes in his journal, he steadily resisted his sister, and paid no regard to his father's

counsels. "I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled at college, Newton engaged all my thoughts."

Returned to Cambridge, he soon received news of his father's death. The bereavement was blessed to him. He took up his neglected Bible; but how faint was the light in his soul may be perceived from what he tells us: "I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time. . . . I began with the Acts, *as being the most amusing*, and while I was entertained with the narrative I found myself insensibly led to inquire into the doctrine of the apostles. It corresponded nearly enough with the few notions I had received in my early youth. I believe, on the first night after, I began to pray from a pre-composed form, in which I thanked God in general for having sent Christ into the world. But though I prayed for pardon, I had little sense of my own sinfulness; nevertheless, I began to consider myself a religious man." A copy of Doddridge's "Rise and Progress of Religion in the Soul," which he read at this time, touched his conscience to the quick and caused him much searching of heart—"it appeared to make religion to consist too much in humiliation, and my proud, wicked heart would not bear to be brought down into the dust."

Though this in itself was an unsatisfactory beginning, it was nevertheless the turning point of his career, as he himself writes to his sister: "After the death of our father you know I was extremely low spirited, and, like most other people, began to consider seriously, without any particular determination, the invisible world to which he was gone, and to which I must one day go. Yet I still read the Bible unenlightened, and said a prayer or two rather through terror of a superior power than from any other cause. Soon, however, I began to attend more diligently to the words of our Saviour in the New Testament and to devour them with delight; when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace with eagerness and hope, and thanks be to the ever-blessed Trinity for not leaving me without comfort."

Another most helpful influence at this time was that he was in the habit of attending the ministry of the Rev. Charles Simeon, at Trinity Church, in Cambridge. Simeon's influence was wholly good, both in the promoting of evangelical religion and spiritual life and also in fostering the cause of foreign missions, then in its infancy, so far as England was concerned. Five Cambridge men, all of them disciples of Simeon, had a most important share in the work of making the Gospel known in India. These were, in the order of their arrival abroad, Brown, Buchanan, Martyn, Corrie, and Thomason. Thomason was Simeon's curate from 1796 till 1808, when he sailed for India, and Martyn from 1803 to 1805, when he left for the same destination. But this is anticipating the course of events.

Martyn's pre-eminence as a student is seen in the fact that in the public examination for his university degree, in January, 1801, before he had

completed his twentieth year, the highest academical honor was adjudged to him—that of Senior Wrangler of his year. His college friends would crowd round him with warm congratulations, but his own thoughts were these: “I obtained my highest wishes, but was surprised to find that I had grasped a shadow.” As the result of another examination he was chosen Fellow of St. John’s College in March, 1802, and soon thereafter took the first prize given to graduates for the best Latin prose composition. In 1803 he was appointed by the authorities of his college public examiner in classics and, in 1804, examiner in philosophy. At the close of the same year he was a third time selected as one of the examiners in St. John’s College.

A renewed sojourn in Cornwall and renewed fellowship with his sister were greatly blessed to him. “Not till then (1801),” he writes, “had I experienced any real pleasure in religion.”

His intercourse also with Mr. Simeon was made of much use to him, under whose fostering care the spiritual life of Martyn’s soul continued to grow. And now he abandoned his original intention of being a lawyer, and consecrated himself entirely to God’s service in the ministry of the Gospel.

All the members of Christ in all lands form but one body; and it was the perusal of Jonathan Edwards’s memoir of David Brainerd, the missionary to the North American Indians, that largely helped to lead Henry Martyn, the Cambridge student, to offer himself for foreign service. The immediate cause of this decision, however, was a sermon preached by Mr. Simeon on the subject of foreign missions, in which attention had been drawn by the preacher to the good effected for the natives of India by the Baptist missionary, William Carey. Brainerd’s memoir quite attracted him. He felt a oneness of soul with the young American who, almost at his own age, left home and the comforts of civilization to enter alone, for Jesus Christ’s sake, the dark forest of Indian superstition and sin, and who, like Martyn, finished his course with joy at an early age—he was only thirty-two. Brainerd and Martyn were both intensely introspective; both were fired with love to Jesus Christ and a yearning love for souls. “Fatigues and hardships,” writes Brainerd, “serve to wean me from the earth, and, I trust, will make heaven the sweeter.” Martyn read such heart-breathings of the apostle of the North American Indians, and found in him a kindred spirit. The decision was made; he, too, laid his life at the feet of Jesus, that Jesus might use that life in any way He saw fit.

“In labors abundant.” The successful worker for Christ at home is the only one who is warranted to look for God’s blessing abroad. Sargent gives us a sample of Martyn’s work in England. He visited many of the poor, the afflicted, and the dying; he warned numbers of the careless and profligate; often did he redeem time from study, from recreation, and from the intercourse of friends that he might enter the abodes of misery. Many an hour did he pass in a hospital or an almshouse; and often after

a day of labor and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms.

He now offered himself to the Church Missionary Society, one of the noblest of all societies at work among the heathen. It was formed in the year 1800, and the name of Charles Simeon is among its founders. Events, however, proved that it was not under the Society's auspices that Martyn was to go to India.

On October 22d, 1803, he was ordained deacon in the Church of England, and in due time began his ministry as curate to the Rev. Charles Simeon, with whom he earnestly labored in Cambridge and the adjoining village of Lolworth until the next year, 1804.

In that year the appointment of a chaplaincy in India was offered him by the directors of the East India Company. This appointment was accepted by him. In March, 1805, he was ordained a presbyter at St. James' Chapel, London, and after the ordination the University of Cambridge conferred on him the degree of Bachelor of Divinity.

"I see no business in life but the work of Christ, neither do I desire any employment to all eternity but His service." In this frame of mind did he look forward to leaving England for India; in this steadfastness of purpose he was conscious that the Lord had called him to preach the Gospel to the heathen.

He set sail from Portsmouth on board the Indiaman, *Union*. The vessel put in for a brief stay at Falmouth, and this gave him an opportunity to meet once more—it was their last meeting on earth—a lady for whom he had the strongest attachment—Miss Lydia Grenfell. Only last year—1890—were extracts published from the diary kept by this lady, and these throw a flood of light upon the relations of those lovers. Mr. Sargent describes her as "one of whom less ought not and more cannot be said than that she was worthy of him." Martyn deeply loved her, and proposed that she should go to India to him; but she declined to do so. Years before she had been engaged to another, and though this individual married some one else, still Miss Grenfell felt bound to her word while he lived. And "thus, to Martyn's heart-break and her own pain, the only woman that he loved never became his wife." However, she continued to correspond with him as a sister, and this correspondence helped to alleviate the loneliness and pain which fell to his lot. Miss Grenfell survived him till 1829. "At nine in the morning," he writes, "I was sitting at ease with the person dearest to me upon earth, intending to go out with her afterward to visit some persons with her and preach on the morrow; four hours only elapsed, and I was under sail from England." The ships had sailed in haste, and it was with difficulty Martyn reached the *Union* in time.

A voyage to India in those days was something to be remembered; not as now in first-class steamers, luxuriously fitted up like floating hotels, so that an Indian voyage becomes a delightful holiday. Very different was

the state of things then. The ship in which he sailed was one of a fleet consisting of fifty transports and five men-of-war, besides the Indiamen ; for England was then at war with Holland and France. Added to all the discomforts of the voyage was the extreme length of it ; from the time he sailed until the ship arrived in India was nine months ! The disrespect shown to him by almost all on board was a severe discipline for his spirit, but it became a means of grace. On Sabbaths the captain would not allow him to preach oftener than once. He saw, therefore, that his usefulness greatly depended on his private ministrations. He therefore made it his daily habit to go between decks, where he assembled all who were willing to attend, and read to them some religious book and made comments upon it. "Some attend fixedly," he writes ; "others are looking another way ; some women are employed about their children, attending for a little while and then heedless, some rising up and going away ; others taking their place, and numbers, especially of those who have been upon watch, strewed all along upon the deck fast asleep ; one or two from the upper decks looking down and listening." And on Sabbath things were no more encouraging. "The passengers were inattentive ; the officers, many of them, sat drinking, so that he could overhear their noise, and the captain was with them." "I seemed uneasy at the thoughts of calling forth the hatred of the people to-morrow by preaching to them unpleasant truths." But even in so unpromising a field the good seed took root and grew ; there were visible results of the grace of God.

It was a most eventful voyage, its chief incidents being an attempt at mutiny by the crew ; four days spent at Funchal ; a short stay at San Salvador, in Brazil, where Martyn landed and engaged in conversation in Latin with some Roman Catholic priests, seeking earnestly to lead them to Christ ; and the arrival of the fleet at the Cape of Good Hope. This formed a remarkable episode, surely, in a voyage to India. The purpose and meaning of this putting in of the fleet at the Cape was that the south of Africa then belonged to the Dutch, and the fleet was conveying British soldiers to fight the Dutch and to capture the place. Martyn, in his capacity as a chaplain, was actually on the field of battle, in which the Dutch were defeated. There he moved among the wounded and the dying, speaking to the wounded of the blessed Gospel and beseeching them to look to Jesus Christ for salvation. As he was thus engaged he nearly lost his life, for a drunken Highland soldier, taking him for a Frenchman, presented his gun at him. Martyn sprang toward him, and told him if he doubted his word to take him prisoner to the English camp, but that he certainly was an English clergyman. This pacified the soldier, and thus Martyn's life was saved.

Resuming his voyage, India was reached at last. The sickness in the ship had been very great. Shortly before reaching the Cape the captain had died, and now there was more ill health than ever. Throughout it all

Martyn was ever at the bedside of the sick and dying, administering to them every temporal and spiritual comfort.

On April 22d, 1806, the ship anchored in Madras roads, and next month arrived at Calcutta. "Oh, if I live," he writes, "let me have come hither to some purpose!"

Mission work in India was at that time carried on under peculiar difficulties. Those in power showed the bitterest hostility to the preaching of the Gospel to the natives. If we would understand the devotion of men like William Carey and Henry Martyn, let us first realize what were the prospects of missionary success while India was ruled by the East India Company. The British flag was the emblem of a determined opposition to prevent the news of salvation from reaching the ears of the Hindus. Probably the method by which India was then held would have squared badly with the precepts of Christ; and those in power seem to have felt this. Carey, Marshman, and Ward were not allowed to live in British India at all, but were forced to reside at the Danish settlement of Serampore. It is much to the credit of Denmark that her rulers were in their friendliness to the Gospel so different from the British authorities of that time. Martyn's position as a chaplain gave him certain advantages, for he had permission from the East India Company, as their chaplain, to preach to the English residents; but it had its disadvantages, too, for he was under military rule, and must obey as much as any private in the ranks. The evangelical party in the Church of England was then regarded with contempt and ridicule. Martyn was a representative of that party, and the same scorn which he had met with on shipboard awaited him in India.

Arrived in Calcutta, he was warmly welcomed by the Rev. David Brown, who received him with true hospitality. Here he worked incessantly, acquiring the Hindustani language. It would be impossible for the East India Company to keep *this* chaplain within regulation rules in regard to not preaching to the natives. "I lay in tears," he says, "interceding for the unfortunate natives of this country, thinking within myself that the most despicable soodar of India was of as much value in the sight of God as the King of Great Britain." The idolatrous rites of heathenism which he now witnessed filled him with horror. A Hindu widow, burning to death on a funeral pile beside her husband, he made an ineffectual attempt to rescue. His heart was pierced with the sound of the cymbals and drums calling the natives to the worship of the idols. And when he saw them prostrate before an idol which was surrounded with burning lights, he was moved with compassion, while he "shivered as standing, as it were, in the neighborhood of hell." As he wrote in connection with another matter, "Let me never fancy I have zeal till my heart overflows with love to every man living."

His ministerial brethren did not relish the new preaching; the doctrine of justification by faith they could not endure. Accordingly, Martyn had

to undergo much personal abuse even from the pulpit. "These clergy," writes Martyn, "denied in the pulpit, one by one, all the leading doctrines of the Gospel, as well as abused the newly arrived missionary." Martyn was wise enough when he preached not to make the slightest allusion to those philippic sermons.

This is a sufficient glimpse of the determined hostility then at work everywhere against the Gospel, as well as against all who preached and loved it. Spirituality was the one and only thing that was not tolerated.

An appointment soon came, under which Martyn was ordered to proceed to Dinapore, a military station up the Ganges. Travelling up river was accomplished in boats called budgerows. Embarked in one of these, Martyn used the time in the study of Sanskrit, and afterward of Persian, and also in beginning the translation of the Scriptures with the native moonshee whom he had engaged to help him in this work. An interesting incident occurred as the boat passed Serampore. Mr. Marshman, one of the Baptist missionaries, could not resist coming down to meet Mr. Martyn, and after accompanying him a little way, left him with prayer. This is the true communion of saints.

Going on shore from time to time during this river journey, he found himself on one occasion in the midst of a crowd of Hindus engaged in the worship of idols. With the presiding Brahmin he engaged in earnest conversation, and though he had not yet a sufficient hold of the language, nevertheless he was able to make known the truth of God. His comment upon this incident is : "I learned that the power of gentleness is irresistible."

The boat arrived in due time at Berhampore, the first military station, where he landed and visited the sick in the hospital. His journal shows us the kind of reception he so often met with. "Rose early, and was at the hospital by daylight, but after waiting a long time, wandering through the wards, hoping the men would get up and assemble, I went away amid the sneers and titters of the common soldiers. It is extraordinary that I seldom or never met with contempt on account of religion except from Englishmen, and from them invariably."

Resuming his river journey, he worked assiduously at Bible translation, even wearying the moonshee with the labor, and endeavoring to impress the man's heart with Christian truth. He also made it his practice to distribute tracts in the adjacent villages, though in this he received but little encouragement from the recipients. The burden of those Christless souls ever lay heavy upon him. "I was much burdened," he writes, "with the consciousness of blood-guiltiness, and though I cannot doubt of my pardon by the blood of Christ, how dreadful the reflection that any should perish who might have been saved by my exertions." At length he arrived at Dinapore, which was to be his permanent residence for a considerable time. Here his immediate objects were three-fold, to establish native schools ; to attain such fluency in Hindustani as might enable him easily to preach the

Gospel to the natives and to prepare translations of the Scriptures and of tracts.

As he sailed past Patna, the sight of the multitudes in that city almost overwhelmed him, and his own bodily weakness and pain oppressed him here. He was to suffer more and more from this cause until his earthly race was run. The intensity of his soul consumed the earthly tenement in which it lived.

His work among the Europeans in Dinapore was begun under no more encouraging auspices than he had hitherto enjoyed. At first when he assembled the soldiers for worship he was desired to omit the sermon. Many of the European families took offence at his preaching without a *written* sermon, and a letter was sent him requesting him to cease from extempore preaching. Though at first inclined to resent this interference, yet in order to conciliate them he complied with their wishes.

Working daily with the moonshee at Bible translation, he tried to do the man's soul some good. One day, speaking of the divinity of Christ, Martyn told him that he should pray that God would teach him what the truth really is. The man said he had no need to pray on the subject, as the Koran was express. Martyn asked him whether some doubt ought not to arise in his mind as to whether the Koran is the Word of God. The moonshee grew angry. Martyn felt hurt and vexed. "If any qualification," he writes, "seems necessary to a missionary in India, it is wisdom operating in the regulation of the temper and improvement of opportunities."

In his work as chaplain at Dinapore he continued to be grieved by the neglect, levity, and profaneness of many of the English there. In vain he attempted to speak of religion in the houses of the wealthy: "The manner in which it was received damped all further attempt." Still he labored on, sometimes making long journeys in pursuit of his pastoral work; one journey of seventy miles is mentioned to perform a marriage.

On February 24th, 1807, he completed the translation into Hindustani of the Book of Common Prayer, and a few Sundays thereafter commenced Divine worship in the vernacular. "The spectacle," says Sargent, "was as novel as it was gratifying to behold two hundred women, Portuguese, Roman Catholics, and Mahometans, crowding to attend the service of the Church of England, which had lost nothing, doubtless, of its beautiful simplicity and devout solemnity in being clothed with an Oriental dress." Soon thereafter he finished a commentary in Hindustani on the Parables. His moonshee's private thoughts on this work may be seen from his remark to Mr. Martyn that, after that generation had passed away, a race of fools might perhaps arise who would try to believe that God could be a man, and man God, and who would say that the Bible is the Word of God. The bitterness and disrespect of the moonshee only made him resolve that in future he would be surprised by no appearances of the same temper in others.

His Sabbath duties had grown in his hands. They now consisted of a

service for Europeans at seven in the morning, another at two in the afternoon, for Hindus ; then he attended the hospital, and in the evening he ministered in his own rooms to those soldiers who were interested in Divine things. Regarding the English service of a particular Sabbath he writes : “ I preached on Luke 22 : 22. As is always the case when I preach about Christ, a spiritual influence is diffused over my soul.” This patient, unremitting labor for Christ, apparently so barren of result, was yet not allowed to be without fruit. Both among the privates and the officers some hearts were touched by God’s grace, and with these he enjoyed true fellowship. His heart was refreshed ; his labor was not in vain in the Lord.

(TO BE CONCLUDED.)

MOTIVES TO MISSIONS AMONG THE HEATHEN.

BY REV. HENRY E. ROBINS, D.D., LL.D., ROCHESTER, N. Y.

A paper read before the Autumnal Meeting of the AMERICAN BAPTIST MISSIONARY UNION, at Buffalo, N. Y.

Upon what motives may we rely to incite the people of God to a rigorous prosecution of missionary work among those who are destitute of the light of Christian truth as conveyed to us in the Christian Scriptures ?

The real motive of human action is always within the soul, never without. Outward conditions, often in common speech called motives, are only occasions by which the internal motives are brought into play, and can be called motives only in a secondary, not in a primary sense. Money as external, to me is not my motive in seeking it, whether I seek it for worthy or unworthy ends ; it is rather my desire for it, that I may use it to sustain and enlarge and enrich my life and the lives of others ; or that I may hoard it to gratify the passion of mere possession, or pervert it to secure power or station or luxury—self-gratification in one or more of its protean forms.

Bearing in mind, then, that the motive which we seek is within, we are ready to say that God Himself is the foundation of missionary motive. “ God,” said the Great Teacher, “ so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.” God loves and desires to save a world of sinners ; this fact, declared so impressively in the passage which we have quoted, is everywhere either expressly affirmed or implied by the general tenor of the Word of God from beginning to end. The love of God, not His complacent but His pitying love—to make a distinction upon which the theologians rightly insist—the love of God toward a world of sinners is the one only motive sufficiently adequate in vitality and force, persistent in its energy and comprehensive in its scope, to inspire the Church to her stupen-

dous task of the conquest of the world for its Lord. A plan which the Infinite God only could conceive, He only can execute. A supernatural work requires a supernatural motive.

But, you say, the love of God for sinners is a motive for His action, not for ours. Let us see.

The love of God found its first manifestation through Him who shared it with the Father from the beginning, even the incarnate Son of God, especially in His atoning death, by which God's gracious relation to sinful men was justified and made possible. The love of God toward a world of sinners was the motive of Christ's action. But, you say, the motive is still within the sphere of the Divine nature. Admitted, but notice. It is God's plan in making a channel for His love that, by union with Christ, by faith through the regenerating power of the Holy Ghost, sinful men shall become partakers of the Divine nature, children of God, so that the impulse of saving grace which wrought in the Father and in Christ shall be operative in them also—each one of them

“ No blind, unsharing instrument,
But joyful partner of His purpose.”

Accordingly, our Lord said to His immediate disciples, and through them to Christians of all time : “ Ye are the salt of the earth.” “ Ye are the light of the world.” They are constituted salt in order that, since it is of the nature of salt to save, they may save the earth. They have been constituted luminaries in order that, since it is of the nature of light to shine, they may enlighten the world. It is of the very essence of salt, as Bengel suggests, commenting on this passage, to have savor and to give savor, to have it in order to give it. If it neither has it nor gives it, it is not salt, and is good for no economic use, fit only to be cast out and trodden under foot of men. So lamps are lighted, as the Great Teacher affirms, not to be put under a bushel, but on the stand, that they may shine unto all that are in the house. In harmony with this teaching of our Lord, God's promise to Abraham, called the father of believers of all time, since in spiritual character they were to resemble their great progenitor, was : “ I will bless thee, and make thee a blessing.” “ In thee shall all the families of the earth be blessed.” God's purpose, we see, is not attained when the individual soul is made Christian. A man is regenerated rather in order that, while he himself is “ being saved” (Acts 2 : 47), while the process of salvation is going on in him, and ideally inseparable from it, he may save others also ; so that, at last, the Kingdom of God in the new redeemed race shall be established. God's ideal plan is that His redeeming love, kindled as a flame in the hearts of His redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbor until the burning circle extends the whole horizon round. The Divine impulse of God's redeeming love for sinners within the believer can be limited in its scope only by his ability ; however the environment of immediate duty may restrain him,

his love, since it is the love of God, embraces the world. He is in fellowship, communion, or, as Dr. Hackett used to emphasize the thought, he is in co-partnership with God ; what God loves, he loves ; what God seeks, he seeks. In a word, he is a channel of Divine grace, as Christ was. We have in this manner disclosed the supreme, the only real motive upon which we must rely, and to which we must make our appeal. The love of God for a sinful world inspiring a regenerate Church in conscious, living union with her Lord is the sole hope of missions among the heathen.

But there is a fact, attested by current observation and Church history, which, carefully considered, puts a strong emphasis upon the truth we have discovered—viz., that missionary zeal of a certain sort may be awakened and missionary enterprises may be prosecuted by appeal to motives operative in the unrenewed heart. Destitute of love, a man may bestow all his goods to feed the poor, may give his body to be burned, may compass sea and land to make proselytes. Accordingly, missionary work may be vigorously carried on, but in a loveless spirit, burdened by unconsecrated workers, unconsecrated money, unspiritual methods, and unspiritual ends. You will allow me to say, my brethren, that it is my conviction that in these loveless helps, in the alien spirit, we find our chief hindrance in our work. A sort of moral paralysis seems at times to steal over us, making our efforts abortive, so that results are far from commensurate with the money expended and the machinery set in operation. I speak as unto men spiritually wise ; judge ye what I say.

Passing this important point, deserving a fuller discussion, with this brief allusion, let me now pass to say that we are to seek by every means to awaken the regenerate Church to her sublime privilege and responsibility, as put in trust by virtue of her regeneration with the redeeming love of God toward a sinful world. And this we may do by making it evident that, since Christ is the God of providence, Head over all things, administering the government of the world in the interest of redemption, all the vast resources of our material civilization are, so far as they are within her power, facilities granted to the Church with the express design to enable her, as trustee of that priceless thing, to make known God's love toward those, the world over, for whom Christ died.

When on one occasion that seer of God, the late Jonah G. Warren, stood watching a company of missionaries standing upon the deck of a steamer just putting to sea, he is reported to have exclaimed, as if at that moment profoundly impressed with the thought : " That is what steamers are for ! " Yes, that is what steamers are for in God's intent. The means of transportation, which mark our age above every other which has preceded it, are highways which Christ has cast up for feet shod with the preparation of the Gospel of peace ; the means of communication of intelligence so wonderful that a whisper may be heard from city to city, and the touch of a child's finger speed a message around the globe ; the accumulations of wealth in Christian hands greater than ever since the Babe of Mary awak-

ened to His mission in the manger of Bethlehem ; Christian learning wider in its scope, and more profound, and more exact in its acquisitions than ever before ; Christian homes larger in number, and realizing the Christian ideal of family life more fully than ever since the Christian calendar began to witness to the supremacy of our Lord ; the social and political life of Christendom testifying—I will not say notwithstanding, but even in its conflicts and agitations to the resistless working of the transforming power of the Gospel—what are all these but means which God’s love may use in pouring itself forth through His children, as Christ poured forth His blood for the salvation of the world. The Church of preceding times was never so equipped. never had such resources at her command. The providential indications of God’s purpose in redemption were never so clear ; and hence Christians of earlier times were so far excusable for their misconception of the mission of the Church ; but our opportunity is both index and measure of our privilege and our duty. Alas for us if we misinterpret Christ’s meaning in blessing us so abundantly, if we fail to detect in the profusion of His gifts to us the yearning of His heart for lost sheep not of this fold. What He has done for us is but a declaration, a vivid portrayal before our very eyes, of what He desires to do for others through us. Let us tremble with a holy joy that the world’s Redeemer dwells within us ; that it is His love for earth’s perishing millions that moves us. Let us imprison our Lord no longer. Let us cease to restrain the Divine love that urges us along the pathway of the Redeemer’s mission. Is the printed Word of God a living thing to us, throbbing with the life of the living Word ? Do we shudder with a sort of horror when we consider how darkened and desolate our lives would be without it ? Have we seen Christ evidently set forth before our eyes crucified ? Have we clearly apprehended the way of salvation through His atoning death ? Have we known the holy joy, the sacred peace of forgiven sin ? Have we known the sweet sanctity of the Christian home and the innumerable blessings of the Christian state ? What are these but gifts of the love of the strong Son of God, impelling us by the very richness of these gifts to give ourselves no rest until Christ shall be to all the world what He is to us ? May I quote here, as expressing my thought, from Dr. Storr’s address, delivered at the eighty-second annual meeting of the American Board, recently held at Pittsfield : “ Our aim,” he said, “ is to brighten humanity, by making the heavenly temper universal among mankind ; to make every house on earth a Christian home, and every community a Christian community, a perfect, vital, social organization. . . . It has been the idea in God’s mind from the outset that the heavenly life should finally be experienced throughout the earth, until heaven and earth blend at the horizon, and the heavenly Jerusalem be founded on earth.” Yes, it is the love of God in us for a world steeped in the guilt and misery of sin that prompts us to pray, taught by the Saviour of men Himself : “ Thy Kingdom come ; Thy will be done, as in heaven, so on earth.” Our transcendent privileges

and the appalling destitution, both spiritual and material, of heathen nations, in their piteous ignorance of God and Christ, terrified by the creations of their own darkened imaginations, the dense gloom, the very shadow of death in which they grope their way through life to hopeless graves, are fitted to awaken the Divine motive within us to its uttermost urgency.

Nor can any hope that, on scriptural grounds, we may cherish for the regeneration of individual souls among the heathen in any wise diminish the force of such an appeal to this motive. We do, indeed, rejoice in the fact that Christ in His death "is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2 : 2); that the atonement is as extensive in its scope as human sin; that the ministry of the Spirit, made possible by the death of Christ, so to apply its benefits, is as universal as the scope of the atonement; that the entire race is thus under a real probation of grace, so that the death of Christ not only makes salvation possible for all, but certain for some in all ages and all lands. This, however, is only to say that there is peril of the loss of the soul, whether in heathen or Christian lands, and that whatever motive impels us to preach the Gospel at home has, if right, equal force at least in impelling us to preach the Gospel among all nations. Beyond dispute it is certain that the truths of the Christian Scriptures assimilated by faith, wrought into the life of the soul by the joint action of intellect, sensibility, and will, are essential to the realization among men of distinctive Christian experience, essential to the attainment of Christ-like character, essential to the purification and reorganization of social and political life according to the Christian ideal, and these in their turn essential to the realization of God's plan of the ultimate establishment of His kingdom in the heavenly state. The unfolding of the ages is, we all believe, as the Scriptures teach, "according to the purpose of Him who worketh all things after the counsel of His will" (Eph. 1 : 11). What we behold, then, of the triumphs of Christian civilization in the world is in fulfilment of that purpose. Reasoning from what we see that God has done, and interpreting accordingly the intimations of the future given in the Holy Scriptures, who will venture to say that the light which has already fallen from the Sun of Righteousness upon our darkened humanity is not the radiant dawn of a perfect day, when the brightest visions of inspired seers shall become accomplished fact? At any rate, we are working along the line of the Divine will, as unmistakably declared in the providence of God, when planting in the midst of the peoples churches of regenerated men and women, instructed in the Word of God, we carry to them the force, the only force which can both regenerate and civilize. Regeneration, evangelization first, civilization afterward as its fruit, if God will. God in the truths of Holy Scripture has committed to us the key of knowledge by which we have entered into the heaven of Christian privilege which we enjoy. In this sense, He has made the expression of His love to the nations dependent upon the fidelity of

His Church. In this sense, we stand in the place of God to the heathen nations. Amazing responsibility ! In view of it, how acute the sense of our obligation ! In view of it, are we not compelled to say that whoever neglects or refuses to obey our Lord's last solemn charge to His Church sets himself to resist rather than to hasten the coming of the day of God, assumes the attitude of an enemy of his race ?

We are thus led to fix the place of the command of Christ to disciple the nations as a missionary motive. As external to man, it is a motive only in a secondary sense. It can be a real motive only as addressed to a soul filled with the love of God for sinners. A command can never originate life ; it can only guide it already existing. We may galvanize a dead body to a semblance of life by external appliances, but not so can quicken it to genuine activity. We may thunder the commission in the ears of nominal Christendom till doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Ghost. Quicken the life of God in the souls of men, and they will run in the path of His commandments, as the vine runs up the trellis, which guides but does not give its life, and covers it with the beauty of its foliage and the lusciousness of its fruit. To him to whom it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration ; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man. Interpreted by the declaration with which our Lord introduced it, " All authority hath been given unto Me in heaven and on earth," it assures love shrinking from her great task that this shrinking and apparently impotent love is nothing less than the infinite love of God Himself, energized with His infinite power to love in spite of demoniac hate and bitterest opposition, power to love even unto death, power to continue through the centuries to love until a rebellious race has been subjected by self-sacrificial love to her rightful Lord. Lifted, rapt by this Divine passion of saving grace above the possible plane of mere human action, the Pauls, the Coveys, the Judsons, the Livingstones, the Patons, the Cloughs go forth with the cross in their hearts, the cross in their lives, the cross on their lips, never doubting, despite all appearances, that He who inspires them and He who commands them will surely " not fail nor be discouraged till He have set judgment in the earth" (Isa. 42 : 4).

Your time will allow me to mention now only one more incitement to the great motive to missionary effort. That incitement is the fact that there is hidden in the heart of every gift of God to us a meaning and sweetness which only reveals itself when the gift is shared with others. Money hoarded notoriously makes a man a miser, makes a man miserable. Intellectual acquisitions unused for the benefit of men only increase sorrow. Indeed, the best acquisition is secured in imparting knowledge—a practical wisdom that finds its expression in the proverb, " If you would learn a thing, teach it." And in the highest realm, the spiritual realm, the truth to which we call attention has its supreme illustration. No man knows

the possible sweetness of the Gospel until he has instrumentally carried it to other souls. It must be true, indeed, that no man knows anything whatever of the love of God unless he has the disposition, at least, to communicate it. It cannot, in the nature of things, be selfishly possessed. One of the most pregnant of our Lord's sayings is the declaration of the principle of universal application. "It is more blessed to give than to receive." It is more blessed, because it is in giving that we get at the kernel of the gift to us. Every parent knows that if he would discover the superlative flavor of a fruit, he must taste it through the palate of his child. The alabaster cruse did not reveal the exceeding preciousness of the ointment which it contained until she of Bethany whose it was poured it forth upon the Saviour's head; then its exquisite perfume was for her and for all that were in the house. God's love for us sinners, His most precious gift to us, has within it, at its heart, a secret of blessing for us as individuals, as churches, as a nation, waiting to be disclosed in richness beyond our highest thought in proportion as we obey the Master's injunction, "Freely ye have received, freely give."

A GREAT ANTI-OPIUM MEETING.

BY THE EDITOR-IN-CHIEF.

On Friday evening, December 4th, 1891, every available seat on the main floor, on the stage, and in the galleries of Exeter Hall, London, was filled, and by one of the best audiences we have ever seen in that great gathering place.

The meeting was called specially to welcome Mr. Cheok Hong Cheong and Miss Soonderbai Powar, who came to protest on behalf of their fellow country people against the opium traffic; and two representatives of the Chinese Embassy were seated in the front row on the platform.

Rev. H. W. Webb-Peploe, Chairman, in his opening address, said he was prepared to unite in taking active measures to suppress the growth and sale of opium, except as needful for medicinal purposes; and proceeded to indicate the special lines of argument for the suppression of the opium traffic.

First, as to the *financial* objection that it is impossible to do without the opium revenue, if a thing be right to do, it matters not what it may cost. If our forefathers faced the cost to rid the nation of the sin of slavery, it is surely duty and privilege to make whatever sacrifice be required to set India and China free from this curse.

Further, there is the *moral* difficulty, that the consumption of opium invariably demoralizes, degrades, and lowers the tone and physique of those who use it. Here the speaker read from the High Commissioner of Burmah, now Sir C. Aitchison, a strong indictment against the Government and nation which permitted or encouraged such a traffic to the ruin of their own subjects.

But the highest of all arguments is the *spiritual*. Like a wail of agony there comes to us the cry, "Come over and help us. We are hurrying fast to ruin."

It is impossible to be silent in view of this tremendous issue. Knowing that opium degrades and leads on to inevitable destruction, can we refrain from urging our Government and pleading with our God to deliver us from this dark stigma with regard to our dealing with the people of China and India? Cost what it may, we will dare to do righteously, and while sending the Gospel to these people, we will not be parties to their destruction for the sake of money.

Mr. Cheok Hong Cheong, Superintendent of Church Missions at Melbourne, Victoria, who is a model of public utterance in the English tongue, told how, in youth, a father's warnings had saved him from the degrading opium habit. Standing by the victims of this terrible poison, he has often been moved to the tenderest sympathy for men, self-convicted of sin against the clearest light, with a yearning to rid themselves of the injurious practice, yet bound by cravings as abject slaves.

The victims themselves say that the only measure adequate to meet the evil is the *absolute prohibition of the traffic by Government*. For twenty-five years Mr. Cheong has exhorted men resolutely to battle with their thralldom, but the invariable answer is that it is hopeless to attempt it until the temptation to relapse is absolutely removed. Very rarely, indeed, have men succeeded by strength of will in giving up this fascinating vice. A medical man used it to soothe his cough, and after a frightful struggle with the strong desire for continuous indulgence, brought a strong will and antidotes to bear upon the habit, and so escaped; but in other instances men have utterly failed.

A hopeful and intelligent native, becoming interested in the services of the mission and in the Scriptures, broke the habit, but during a subsequent illness again yielded in a moment of weakness, and has had a complete relapse, it being very unlikely that he will have sufficient strength to undergo the ordeal a second time, with all its attendant agony and suffering. Another man of high reputation, when he found himself powerless to break the habit, sought relief for his misery in suicide.

Missionaries in China are convinced that opium has been well named the "great plague of Asia," and unless dealt with in time it may become the great plague of the world. Already two thousand Europeans in Australia, men of good social position, indulge in opium smoking, besides the large number of others who take the poison in the form of morphia.

From representations made to the Government of Victoria the executives have unanimously agreed that opium is nothing but an evil, and have drafted a measure absolutely prohibiting the traffic. According to the provisions of this measure, no one is to grow or manufacture opium in Victoria except for medicinal purposes. No vessel arriving at any port of the colony is to carry more than fifty pounds' weight. Sellers of the drug, keep-

ers of dens for its use, and opium smokers are to be subject to a penalty of £500, or twelve months' imprisonment.

Mr. Cheong's speech was very powerful. In course of it he compared opium to the octopus, getting hold of its victim and then extending its many arms in every direction throughout his body, mind, conscience, and will, until he hopelessly succumbs to the power of a victorious foe. The address will never be forgotten by those who heard it.

Miss Soonderbai Powar, an Indian Christian lady of Bombay, addressed herself to the task of delivering the many momentous messages which she bore from the women of India assembled in public meetings at Poona, Bombay, and Lucknow.

In her native land the drug is readily obtained by the poorest persons, and it is a fruitful cause of infanticide and suicide. Many families have to suffer privation and ruin because husbands and fathers spend the greater part of their scanty earnings in the indulgence of their depraved appetite. Some of the women said : " Tell the English people that, if they help us in this time of difficulty, we should be so thankful that we would take the skin off our bodies to make shoes for them."

In India, with its thirty-three millions of gods, the female idol-worshippers said : " Tell the English people and Government that if they will stop this trade, we will regard them as our gods." When missionaries go to the zenanas to preach, they are told : " Go and convert your Christian Government first, and then come and tell us about Christ." It is useless to spend money on missionaries, and to pray daily for the coming of Christ's kingdom, while the promotion of the opium traffic is delaying that kingdom. Some of the poor women said : " We know that all the Government wants is money, money, money. Tell them only to stop this wicked trade, then they may send their soldiers, break into our houses, and take all we have ; for we cannot bear the utter ruin which this thing is bringing upon us !" High caste women are not allowed to work for themselves ; and if the husbands spend their time in the opium dens, there is nothing for the poor women and children but to lie down in their dark zenana rooms and die.

The wretched sufferers, being unable to distinguish between missionaries and Government, cast the imputation of this terrible iniquity upon Christianity. If a man knocks down another and robs him because the first needs money, the aggressor is sent to prison ; but what should be done to a Christian Government which is knocking down, in a very terrible and heartless manner, millions of men and women for the same reason ?

While India and China are suffering these things, some persons say that those who agitate for reform are using strong language ; but Miss Powar professed herself unable to conceive the strength of denunciation which must come from the lips of Him who gave His precious life also for lands beyond the seas. Missionaries are saddened as they enter the filthy opium dens and see indescribable scenes, living skeletons heaped one upon

another, thousands of degraded beings going fast to hell, and the onlookers powerless for rescue. What is the use of preaching to men who have become idiotic? When they do understand the message that is brought to them, they exclaim: "We don't want your religion. The Christians have ruined us!"

"Woe to all who smoke opium," said another. "We did not wish for it, but we were coaxed into its use"—referring to the action of license-holders, who, unless they sell a certain quantity of the drug annually, have to bear a heavy fine; and so work hard in their evil occupation, sending their emissaries into the cities for the purpose of enticing young men into their dark and foul opium dens.

If an Englishman poisoned his neighbor's children he would be hanged, but England, through her Government, is poisoning India and China; and from these countries, where unlabelled poison freely circulates among the people, there must and will ascend to God a continual cry for justice, until England is converted from the error of her way.

Mr. A. S. Dyer followed, moving the following resolution:

"This meeting, representing the aroused conscience of the nation, in view of the fact that the traffic in opium carried on by the British Government of India, brings upon countless numbers of our fellow-men in China, India, and Burmah physical and moral degradation, and upon their innocent families unutterable misery and ruin, is a grievous hindrance to the spread of the Gospel, by identifying this professedly Christian country with the sin of propagating an odious vice, and also dries up the sources of legitimate commerce, calls upon the Government to immediately direct the stoppage of the growth, manufacture, and sale of opium in India (except for strictly medicinal purposes), and its export therefrom, in harmony with the vote of the House of Commons of April 10th last, which condemned this traffic as 'morally indefensible.'

"This meeting further expresses its conviction that the people of the United Kingdom will not hesitate to repeat a sacrifice similar to that by which they put an end to negro slavery in British colonies, and to give such moderate temporary assistance to the Indian Exchequer as may be needed to enable the Government of India wholly and at once to dispense with the revenue from the opium trade, without placing any fresh burdens upon the people of that country."

Mr. Dyer said: "We have listened to the representatives of Eastern countries containing a population of more than six hundred million souls. Adjacent to these are other lands suffering from the curse of the British Indian opium traffic, of whose inhabitants these guests are also the representatives. The plea for justice which they have made is, therefore, a plea in the interests of peoples comprising half the population of the globe. Considering the numbers affected or threatened by the opium scourge, there has never been a subject of greater magnitude before the public. May God burn it into the hearts of the people of this land, that the nation is responsible for the greatest attack upon humanity that history records or that the world has known. When I first went to India, rather more than

four years ago, I had no idea that the British Government in that country were propagating the opium vice among our fellow-subjects there, in addition to exporting the poisonous drug to curse the Chinese nation. The facts in reference to the consumption of opium in India have come upon me as an awful revelation through careful and patient investigation."

After showing, on the basis of official reports, that the consumption of the poison had increased in the Bombay Presidency 549 per cent since 1876, while in other provinces it has also sadly increased, the speaker asked :

"How was this increase brought about? The license to sell opium in any city or district is put up to public auction, or disposed of to the highest bidder, the Government having previously fixed the minimum sale, or the lowest quantity which the successful bidder must sell during the term of his contract.

"The form of license in use in the Bombay Presidency provides that if the holder of the license should fail to sell the stipulated minimum amount of the poison he must pay (I quote the words of the license) '*penalty at the rate of Rs. 5 per pound on the quantity of opium required to make up the said minimum.*'

"In the Northwest Provinces and Oudh the license provides that if one fail to buy of the Government the minimum quantity officially fixed to be retailed by him in each month, 'and the collector considers his explanation of his failure to buy the required amount to be unsatisfactory, the collector may resume the lease at once, and confiscate the instalments paid in advance by the lessee as security.'

"During the last three years the number of opium shops in India, instead of diminishing, increased by 1486.

"Preposterous statements have been made as to the increase of taxation that would be entailed if the opium traffic were abolished. But the legitimate revenue of India—*i.e.*, apart from the opium traffic, has increased for a great many years past. During the last five years it has increased at the average rate of seven hundred thousand tens of rupees per year. A careful estimate shows that all that is required to end the blackest chapter in our national history is a sum only equal to *half the amount that was given fifty years ago*, with far less resources, to free the negro slaves in our West Indian possessions. A subsidy of ten million pounds to the Indian Exchequer, spread over a period of seven years, and divided into annual grants on a diminishing scale, would settle this infamous business; and it could be arranged in a manner that would cause the burden of this great act of justice to be almost imperceptible."

Rev. David Hill read an extract from a letter from a missionary brother a hundred miles from Hankow. The writer said: "I have bad news for you. I have seen the first poppy field in this part of the country." In all his travels he had never seen the poppy grown in that province before. Then in Hankow, forty years ago, one would see in every part of

the city signboards with two Chinese characters implying "Sz-chuen rice," that province growing so much rice that it could supply its own needs and send largely to other provinces. Now these letters have wholly disappeared, and in their stead stand two other characters implying "Sz-chuen earth," a Chinese euphemistic way of denominating the drug poison grown in Sz-chuen.

Rev. John G. Gibson said : "The cause has been under trial long enough, and we have got a good verdict from an impartial jury, and demand that sentence against an evil work be executed speedily. We may discuss this question on the basis of the Word of God, of Blue Books, of finance, of morality, of mercy, or of justice ; but on any ground we have a good cause, and have nothing to fear from the fullest discussion.

"Missionaries at home must be interested in this matter ; for if it be a foul wrong, then we are sharers in it. Under our system of government we are partners in the opium concern. Our capital carries it on, and our name and honor are by it put to shame ; moreover, we have pledged ourselves to Chinese audiences to lift up our voices against this thing. Let us keep high the tone of this discussion. It is a crusade. The cross of Christ is in front. Let us resolve to follow in that faith which sees the end from the beginning, and that prayer which makes all things possible."

Rev. W. R. Winstone, from Burmah, said : "Practically, we find the people of Burmah on their knees praying us not to introduce the opium. We found, when we annexed Upper Burmah some years ago, prohibition the law of the land. Nominally it may be said to be still so ; but it is systematically broken, and with our own connivance. Our officials license Chinamen to sell the opium drug to their fellow-countrymen in places where there is hardly a Chinaman to be found, and the smallest inquiry would show the plea to be only a pretence to secure the right of selling opium to the Burmese." The speaker concluded with a recital of English heroism at Manipur, and a call to similar determination in maintaining our protest against this national wrong-doing.

These resolutions being put to the meeting, were carried with much enthusiasm.

AN UNCANONICAL MISSIONARY IN PALESTINE.

BY REV. J. K. WILSON, TAUNTON, MASS.

It must be confessed that he is not the typical missionary, either in appearance or apparent function. He is not dressed in ministerial garb, or, indeed, in much garb of any sort. He was never known to preach a sermon ; he holds no credentials from missionary boards ; I do not think that he could be made to see that he is a missionary at all, or even to understand what the word "missionary" means. When I saw him he was sim-

ply one of a gang of men, with picks and spades in their hands working on the Jericho road. And yet I am sure that, all unpromising as he may seem, and uneccelesiastical as may be his labor, he has a large place in the enlightenment and evangelization of the land, his particular part of the work being to preach the practical gospel of good roads.

As everybody knows, the word "road" means much less in Palestine than it does in America or in any other civilized country. There it is simply a trail over the rocks; a narrow footpath, worn hard by the trampling of the feet of men and animals for centuries. It is never cared for nor repaired; it has a curious fashion of getting its every inch covered with rolling pebbles, or sharp, jagged stones; it is uncomfortable to walk on; it affords often precarious footing for your horse; it is absolutely impassable for wheeled vehicles of any sort.

But poor roads mean segregation, isolation, non-intercourse. The man who lives five miles away from you, over a bad road, is not so really your neighbor as is he who lives ten miles down the turnpike, or twenty miles up the railroad. Distance is measured not merely by miles, but also by the difficulties by which those miles are traversed. This is very clearly seen in Palestine. The little villages scattered through the land are cut off from each other by the difficulties of travel, and still more completely isolated from the few large towns and cities from the same cause. When fifteen or twenty miles constitute a day's travel, and when that distance must be covered on foot over rough ways, the average villager is not apt to get far away from his home. As a matter of fact there is very little of that knowledge of and relation with each other that is seen between the people of different towns in a land where communication is easier.

But latterly a change for the better is coming into the road system of the country. The Turkish Government is being forced to take up the work of internal improvement. It may be questioned whether it is the policy of the Turk to do anything to make Palestine more attractive than it now is; whether he would not rather leave it in its present bare and barren condition, lest, drawn by its restored beauty, heightened and increased by the recollection of its wonderful history, the world should crowd in and presently wrest it from the power of the Crescent. But whether he would or not, the Turk cannot well help himself. There is a strange restlessness upon the people. It is like the turning of a giant in his sleep. The Government must utilize it and control it, or be overthrown by it. One sign of this is the recent opening of Moslem schools for both boys and girls, as a kind of "back-fire" to missionary schools. The demand for better facilities for travel is another such indication. And so, probably more because it cannot help itself than because of any real interest in the matter, the Turkish Government is now engaged in an extensive work of road building. For years there have been excellent roads between Beyrout and Damascus, at the north, and Jaffa and Jerusalem, at the south. Now highways as good as are the majority of those in the best-kept portions of our

own land are completed or are in process of construction between other towns and cities. From Damascus, going southward, you travel for four hours (twelve miles) over a road twenty-five or thirty feet wide. At Tiberias, on the shore of the Sea of Galilee, a road begins and runs for some distance over the hills; and before you reach Nazareth you find the other end of it, running out as far as Cana (Kāfir Kenna), and before long the two ends will be joined. From Nazareth a diligence road leads to Haifa, on the coast, another to Acre, and still another is finished southward as far as the edge of the great Plain of Esdraclon. A road is nearly completed between Shechem and Jaffa. I am not sure, but I think there is also a coast road from Jaffa, northward. In a few months the Good Samaritan might ride from Jerusalem to Jericho with his coach and pair over a good broad highway; while to-day the traveller goes down into "the south country," and visits Bethlehem and Hebron and Rachel's Tomb, not as the fathers used to travel these ways, on foot, or on camel-back, but in a modern, nineteenth-century "hack." On the way from Jerusalem to the sea-coast one crosses the roadbed of the new "Jerusalem and Jaffa Railroad." That sounds odd enough, doesn't it? But we must get used to it. After years of idle talk and futile plans, the railroad is at last a fact. On the track laid through the orange groves of Jaffa we saw one day last fall, with steam up, all ready for their trial trip, which was to be made that day, the three American-built locomotives, "Jerusalem," "Jaffa," and "Ramleh," sent out by the Baldwin Locomotive Works, of Philadelphia. Just how soon the road will be ready for operation cannot be told with certainty. The French engineer in charge said in my hearing that he expected to run the first train in July, 1891. So far as I know, that expectation has not been fulfilled. But it will not be long before the solitudes which have for ages wrapped the sacred hills as a garment will be startled by the engine's shrill shriek, and the watchman on the "towers of Zion" will look down upon that "modern miracle," a railroad train rolling into its depot hard by the Jaffa Gate of the Holy City. It is not hazarding much to prophesy that within five years one may land from his steamer at Jaffa, take the train to Jerusalem, and thence go by diligence to almost every point of interest and importance in the land; and that he may do it all with scarcely more of fatigue or discomfort than was involved in a tour through Switzerland five years ago.

Now, all this would be interesting to the student of contemporaneous history, as showing the onward sweep of thought and life even in lands hitherto most rigorously secluded. But it means much more to the student of God's purposes—the careful observer of the workings of His providence. It means the breaking up of the isolation in which these villages and towns of Palestine have been lying from the beginning. It means an easier intercourse, and, by consequence, a quickened interest in and a broader intelligence concerning the things which lie beyond the narrow village limits. It means a progressive enlightenment and civilization for these people by con-

tact with enlightening and civilizing influences from without. And it means far more than this, too. It is a matter of history that God has a first mortgage on every foot of road made, and every rod of railroad track laid. That history will not be falsified with respect to Palestine. The opening up of this land is the opportunity—the “great door and effectual”—of the Gospel. The “casting up of the highway” is the making of a path for the chariots of the Lord’s purposes. The human agents and agencies for carrying the tidings of salvation are helped or hindered by whatever helps or hinders contact and association and intercourse. Every blow of the pick, then, cutting its way through the rock has a higher mission than to contribute to the ease and comfort with which the casual tourist shall hereafter pass through the land ; it facilitates the work of evangelization ; it hastens the time when the herald of the Cross shall be able to come easily and quickly to all parts of the country, and when he shall find awaiting his coming, not the ignorant and self-satisfied stupidity of isolated villagers, scarce knowing that there is anything to know beyond the childish traditions of the little place they call their home, but the quickened and ever-increasing interest of people who are beginning to think and to question, and who in even this beginning of a social and intellectual awakening are prepared to hear and to ponder the message he brings.

Therefore I claim for my brother of the pick and spade a place among the missionaries of Palestine. I hail him as one of the forces by which the redemption of the Land of Promise is to be brought about. And I would give him a place among the chief workers and call him one of the mightiest forces, too. I am not unmindful of what has been done and is being done in the Holy Land by missionaries working toward distinctively spiritual ends. I am not disposed to undervalue results thus obtained, nor are my eyes closed to the many significant signs of the beginning of a new order of things in that little mountain kingdom. A marvellous change is coming to pass under our eyes. The scattered people are returning to the land of their fathers, and room and place is being made for them there. It is almost startling to read of 5000 Jews coming back to Jerusalem in a single month (August, 1889), the greater part to take up residence there. If you would have your faith in God’s Word stimulated, and the prophecy of the olden time made to appear new and fresh—the making of contemporaneous history—take your Bible and go up upon one of the highest house-tops within the walls of Jerusalem. Turn to Jeremiah’s word : “Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord.” And now close the Book and look down upon that newer Jerusalem which is growing up about the older, and listen while they who have studied most carefully

into this matter tell you that, so far as human scholarship has succeeded in ascertaining the location of these various points named, *the building is following exactly the lines of this Divine survey*. All this means more than we are always willing to think or admit. And yet, considering these things, and conceding all that they can mean, it is my conviction that there is at the present time nothing relating to the opening and evangelization of the land of greater prophetic significance and importance than the work of road making which is going on under the authorization of the Turkish Government. In itself, of course, it is nothing; but in what it makes possible, in what it facilitates, it is much. It is but a preliminary work; but without it the progress of the Gospel in the land would be sadly hindered. It is characteristic of God's methods that they fit into the grooves which men have made for them. The voice of a new John is crying in the wildernesses of Judea and Samaria and Galilee, "Prepare ye the way of the Lord! Make straight in the desert a highway for our God!" They who hear the voice are doing the bidding, not knowing whom they obey, or what it is that they do. But soon along these ways thus prepared, the messengers of the Gospel shall run to every city, and every village, and every home proclaiming again in the Lord's own land the Lord's grace and mercy and love. Thus shall He come "unto His own" once more. Will they refuse to receive Him as before?

Work well and faithfully, then, brother missionary of the Society of the Pick and Shovel. Strike sturdy blows; clear from the way all obstacles; make a good broad highway through the land. And be quick about it; for the King is at thy back. "The Kingdom of Heaven is at hand" for Palestine, as for the rest of the world.

A THIRTEEN MONTHS' BISHOP.

BY REV. C. H. MOCKRIDGE, M.A., D.D., GENERAL SECRETARY OF MISSIONS
OF CHURCH OF ENGLAND IN CANADA.

Some men are born with the missionary spirit strong within them. It is an impulse of their nature, and, take with them whatever form it may, it must assert itself. Such a man was Charles Frederick Mackenzie, who is brought before our notice first as a fellow of Caius College, Cambridge, at a time when the attention of the people of England was being powerfully drawn to the subject of foreign missions. In 1854 a mission was organized in England for India, the particular point for operations being Delhi, where preparation for the work had already been made. Two clergymen, Rev. J. Stuart Jackson and Rev. A. R. Hubbard, both of Caius College, Cambridge, left England and undertook the work there. Mr. Jackson wrote back to Mr. Mackenzie urging him to find colleagues for him in England and to send them out to his assistance. Mackenzie undertook the

work, but he saw at once that he could not urge others to such a task without engaging in it himself. He accordingly volunteered to go, but delays took place, caused chiefly by his friends, who seemed very desirous to retain his services in England, and with the delay came a change of design, Africa being chosen as a field of labor instead of India. Soon afterward the terrible Indian Mutiny took place, and Christian people, English people, men, women, and children were massacred right and left and felt the savage power of a revengeful and fanatic race aroused to the highest pitch of fury. The missions of Cawnpore and Delhi were utterly destroyed, and all efforts at evangelization for the time being were necessarily suspended.

Mr. Mackenzie, therefore, never went out to India; but he did not abandon his idea of undertaking foreign missionary work, for in the year 1855 we find him in Africa assisting the Rt. Rev. Dr. Colenso, the first bishop of Natal, a name which the orthodox Christians not only of Africa but of the world have had every reason to deplore. Archdeacon Mackenzie, for such was the title bestowed upon him by his bishop, was at the head of a large training institution at Ekukanyeni, or the "Home of Light," and he had as his fellow laborers two men who afterward imprinted their names indelibly upon the missionary work of Africa. One was the Rev. R. Robertson, who afterward labored in Zululand, and the other was a medical man, Dr. Callaway, remarkable in many respects. In him the missionary, the physician, the farmer, the printer, the ethnologist, the philologist were all combined, and in later life he added that of the priest, and a grateful people bestowed upon him the further office of bishop. It is only recently that this wonderful man, one of the greatest on earth, Bishop Callaway, died in England, to which country he went after his physical strength could no longer respond to the suggestions of his gigantic intellect and the motions of his iron yet Christ-like will.

Such were the men who were destined to play an important part in the future work of bearing the Gospel torch into some of the dark spots of darkest Africa.

At that time the master mind of Livingstone was being expended upon that vast and gloomy territory. In 1856 the great explorer, after having labored for sixteen years in Africa, suddenly appeared in England and, of course, became at once the hero of the hour. He appealed powerfully to England on behalf of Africa, and some enthusiasm, though not to any very great extent, was aroused. Though a Presbyterian, Livingstone felt the power and ancient status of the Church of England, and appealed to her universities for that help which he felt she should give as a powerful branch of the Church of Christ. In 1858 he returned to Africa somewhat crestfallen, as his mission seemed to have accomplished but little. Still he had left a spark of enthusiasm in England which was destined to be fanned into a flame. Dr. Gray, Bishop of Capetown, a man of apostolic zeal and fervor, visited England to keep alive the spark which Livingstone had

kindled. The result was that in 1859 a meeting was held in Cambridge which led to the formation of a mission to Central Africa.

Strange to say, at that very time, quite unannounced and unexpected, Archdeacon Mackenzie arrived in England from Africa. He had gone there to advise with the home authorities before starting, what he felt ought to be done at once, a special mission to Zululand, and he found that the very society he could have wished for had been formed as if ready for him. Here, then, was the work, and here was the man. The work was that suggested by Livingstone; the man was Charles Frederick Mackenzie, and in every way he seemed thoroughly qualified for it. He was a ripe scholar and popular in his university. To a spirit naturally inclined to missionary work he was now able to add an experience sufficient to promise great usefulness in the future. He had acquired something of the language of South Africa, and knew pretty well the customs of the people, and besides he had wonderful faith in God, so humble and childlike as sometimes to be amusing, and so profound and sincere as to win for him the admiration of all.

The missionary meeting referred to was a large and enthusiastic one. Grand speeches were made, and many boastful things said about the prospects of future triumphs for the Church of God—all so easy to talk about and yet sometimes so difficult to achieve. It was easy for men living in sunny England, far away from the darkness of heathenism, to talk of the grand work that was about to be done, but Mackenzie, fresh from the field itself, having been face to face with the foe, could not share altogether the enthusiasm of the hour. In the depths of his own humility he whispered to a friend, "I am afraid of this. Most great works have been carried on by one or two men in a quieter way, and have had a more humble beginning."

Little did this good soul know at the time how bitterly this prophecy was to be fulfilled! But at all events Mackenzie was the hero of the hour. For nine months he travelled over England, speaking for missionary objects and winning, if not entire enthusiasm for the cause he advocated, at least deep admiration for himself and the work he had undertaken. A man of strong physical power, who had held his own in all manly sports and athletic exercises, commended himself and his undertaking to the ordinary English mind, and this, coupled with a deep spirituality of heart, had much influence with those who were full of Christian sympathy and love.

He left for Africa in October, 1859, and was consecrated on January 1st, 1860, "Bishop of the mission to the tribes dwelling in the neighborhood of Lake Nyassa and River Shire"—a title long enough to indicate far more work than the great and good man was allowed to accomplish.

The newly consecrated bishop lost no time in starting for his allotted work. He had with him a small staff, clerical and lay, and with them a laborer and three native converts that had been trained at Capetown. They made their way to the mouth of the Zambesi, and there, at Kongone,

they met Livingstone, on whom, it is needless to say, they relied greatly for advice and guidance ; but, strange to say, the sagacity of the great explorer seemed to fail him, and the steps advised by him proved singularly unfortunate. He had at the time, for his own use, a small steamer called the *Pioneer*, which had been lent to him by Her Majesty's Government, and this he gladly placed at the disposal of the bishop and his party, with directions to take the River Roovooma, along which, by a southwest course, they might reach Lake Nyassa. But the river proved too shallow for the amount of water drawn by their boat, and they found that after three weeks' hard steaming they had only gone thirty miles ; but at length, on May 1st, they began to ascend the Zambesi, and here the *Pioneer* had a better chance, but only for a time, for after a nine days' voyage they began again to encounter shallow water. The account of this voyage is full of interest, but at the same time sad enough. At intervals they had to stop and turn out into the woods to cut fuel for the steamer, which in itself would perhaps have afforded but amusement and diversion for them were it not for the deadly fever which in Africa seems with such terrible clutch to fasten itself upon the white man. All of the party, more or less, suffered from it, but still they encouraged one another, and kept up their spirits as best they could. When, however, they again encountered shallow water they fretted under the delay, and it is little wonder that lonely, depressed feelings stole over them. In this matter Livingstone was again at fault. Two years before he had himself ascended the Zambesi, but he had not taken into account that his boat at that time only drew about half the water that the *Pioneer*, with its present load, was compelled to draw. This, of course, caused great delay and much annoyance and anxiety.

After two months battling with sand-banks and shallow water, stirring up the long undisturbed bed of the silent flowing Zambesi, they arrived at a place now known as "Chibisas." And here they determined to abandon their craft and strike inland on foot. Carrying out their intention, they made for the highlands which lay to the northeast of them. On their way they encountered several slaving parties, and took upon themselves to rescue from the slave-dealers their unfortunate victims. Few troubles ever laid upon man by his fellow man have ever exceeded those which the unfortunate African, seized to be a slave, has had to endure on his weary march to the ships that are to carry him away. Weighted with heavy forks fastened round their necks, galled as to their wrists and ankles with the great chains which bind them together, panting and groaning under a hot African sun, goaded by their cruel drivers into a pace far beyond their strength, left in the forest to die a lingering death if overcome by exhaustion, maimed perhaps beforehand lest freedom should be gained with returning strength, they suffer misery which perhaps is difficult to describe.

Livingstone knew how to deal with these men who thus enslaved and tortured their fellow beings, and, with the assistance of Bishop Mackenzie and his party, rescued the unfortunate creatures from their hands, removed

the heavy yokes from their necks, struck off their chains and set them free. Full of gratitude, the liberated slaves joined their liberators and remained with them as their friends.

A friendly tribe of natives also crossed their path. They were called Manganja, and were overjoyed at seeing Livingstone, for they were suffering at the hands of the Ajawa, a hostile tribe who were oppressing them. He and the missionary party lent their assistance, and thus reinforced the Manganja effectually crushed their oppressors.

The party at length settled at Magomero, a beautiful place 4000 feet above the level of the sea, and here Livingstone left them to commence their work. It was now about the end of July. The outlook was not of the brightest. They had the slaves that they had rescued as their first material to work upon, and with them they commenced; but they had incurred the hostility of the Ajawa, who at first harassed them considerably.

They commenced their missionary work by studying the languages of the natives, as the latter were busily engaged putting up huts and doing other necessary work. Daily services were commenced in one of the largest of the huts which, on account of these sacred offices, was called the chapel. Schools were established, and the little community commenced the ordinary Christian life. The natives were much impressed by the enjoined observance of the Sunday. Such order was at last obtained that one of the party wrote home to a friend, "What a luxury a chair is! what a rest it is! We have now a table, albeit a very rickety one, and our beds are off the ground—an approach to civilization which, with the sitting to take our meals, astonishes and delights our bones as much as it does the admiring group of natives."

Magomero, though spoken of as a beautiful place and high above the level of the sea, was not a healthy spot, because other places in its neighborhood were still higher than it, and left for it the designation of a "hole." Consequently the deadly fever began again its fatal work. In November the bishop took a journey to Chibisas (already mentioned), hoping to meet Livingstone, and there he met the Rev. H. Burrup, who had recently arrived to do missionary work, little dreaming of the dark cloud he was so soon to encounter. In the month of December the bishop, with Mr. Burrup, started upon another expedition for the purpose of finding, if possible, and conferring with Livingstone. The Ajawa still troubled him and had to be punished for an act of treachery. The journey undertaken was a hard one, and lay through morasses and swamps; nor were they entirely sure of the route that had to be taken. In fact, after a weary trudge of eight days they found that they had been upon the wrong track and that it would be necessary for them to return to Magomero and start afresh. This they did, and then found that a journey of two hundred miles lay before them. Taking but one night's rest, the energetic bishop determined to make this journey, and in the morning, taking with him only Mr.

Burrup and one of the Cape men, he started. They reached Chibisas again and there borrowed a canoe and made their way along the river. On the second night of this fatal journey their canoe upset, and themselves together with their blankets, and all things belonging to them, were thrown into the water. No place of shelter could be reached; no one was nigh to render any assistance. They were tired and sleepy, and in their wet clothes, wrapped in blankets which they had rescued from the water, and by no means dry, they passed the night as best they could. The grim spectre of the fatal fever threatened them and at once it commenced its attack. The quinine and other medicines, which must be used continually in that pestilential climate, had been lost when the boat upset, and in abject misery they felt themselves exposed helplessly to a fatal disease. And all too soon it came, and the bishop of God's Church fell a victim to it on a lonely island far away from the haunts of man. The fever suddenly pulled down his great strength, and he quietly breathed his last on January 31st, 1862, just thirteen months after his consecration. The angels of God were near, no doubt, to see the dismal scene; but the only one in the flesh that was there to witness it was Mr. Burrup, the bishop's companion, who set about the mournful task of consigning the body to the grave. To dig a shallow grave and place the body in it was all that he could hope to do, and when his task was done the sun had nearly set. He was himself weak and dying, for the fever having taken away the bishop all too easily fastened its fangs upon the priest. By the dull light of receding day he read what portion of the Burial Service he could and then he turned to drag his weary body, if possible, back to the mission-station. No doubt he turned to say a sad farewell to the little mound of fresh earth at the foot of an acacia-tree which marked all that was left of the fine, robust Englishman who had fallen in the wilderness a martyr to his Master's work. And then he turned away, and by painful journeys reached Magomero in time only to tell his mournful tale, when he, too, followed his bishop to the place where "the wicked cease from troubling, and the weary are at rest."

This was the end of Bishop Mackenzie, but it was not the end of the mission. The rest of the little band kept up their work as best they could. Some of them died and some were hopelessly shattered in health, but the work faltered not. A new bishop, Bishop Tozer, was sent out from England, and eventually changed the headquarters of the mission to Zanzibar. Such was the commencement, mournful enough, of the Diocese of Central Africa, in which, however, never since has missionary work flagged or missionary zeal grown cold. The thought of the lonely grave in the wilds of Africa has ever lent zest to the work, and good Bishop Mackenzie, "though dead yet speaketh."

A lady, once of much poetic power, on hearing the writer of this paper tell the story of Bishop Mackenzie in public, wrote the following lines, which as yet, it is believed, have never been published, as soon afterward she herself was called away to her eternal home :

“ On the wings of evening air
 Fall the sounds of pleading prayer ;
 'Neath the acacia words are said
 For the burial of the dead.
 Now are past the hours of pain,
 Scorching sun and chilling rain ;
 From the fever's wild unrest
 A bishop passes to his rest.

“ Then for him there has passed a solemn throng
 Of the good and true, with their funeral song,
 And the sands are ploughed with the marks of feet
 Which have borne the chief in his winding sheet,
 And a white-robed choir with chant and hymn
 Have sung him to sleep with their requiem.

“ No ! one voice alone is heard
 Breathing forth hope's glorious word ;
 One beside the dead has stood
 Through the fever and the flood,
 Powerless the life to save—
 Able scarce to dig the grave,
 Cross the hands and breathe the prayer
 For the soldier sleeping there.

“ The death of a soldier, ah ! then will come
 The mournful throbbings of the muffled drum,
 And arms all reversed as the bayonets gleam
 'Neath banners that over the dead man stream,
 And men's heads are bowed 'neath the sunset sky
 Round the loyal dead who could dare and die.

“ No ! St. Michael's host keep guard
 O'er the grave with watch and ward,
 For the march of angels' feet,
 And the roll of music sweet,
 And the welcome loud and long
 To the soul by faith made strong ;
 Echo in their power unpriced
 Through the palaces of Christ.

“ Oh ! then in thy desolate tomb take rest,
 Thou knight of the Cross. Though above thy breast
 No kindred may come sweet flowers to plant,
 We enroll thy name in our holy chant.
 One day in seven ten thousands of tongues
 Arise to the Father in deathless songs,
 Saying or singing on land and on sea,
 ' The noble army—of MARTYRS—praise Thee.'

“ And the faithful men who stood
 Side by side 'mid storm and flood
 On the far-off English sod,
 Once had pledged their faith to God,

Gave to Him their troth and trust,
Shook from out their souls the dust
And now in summer lands above
Live the life of rest and love."

ARE MISSION CONVERTS A FAILURE?

BY REV. C. C. STARBUCK.

A series of papers by Rev. Archbishop Turnbull, B.D., Darjeeling, India, appeared in the Church of Scotland mission monthly, which are here presented in substance. This condensation omits much matter intended for Anglo-Indians and for the English, but retains the substance. It does not need to defend the missions on the side of *quantity*. A hundred years ago Protestant mission converts were 300; now they are 3,000,000, of whom one per cent are themselves mission workers. How as to *quality*? Such objections are common: "Colonel So-and-so, home from India, says that our converts are mostly shams." Now, if our converts are mostly shams, our missionaries must be mostly hypocrites. A serious conclusion, which we are not to accept without some cross-examination of our military witness.

We are concerned only with *Protestant* converts; with these only as a *community*; and only with *India*.

I. Assuming the *good faith* of these military disparagements of our converts, we are not obliged to assume their *truth*. For instance: A regiment from Benares, passing through Cawnpore, was entertained at dinner there. One of the captains was asked by a lady at the table what the missionaries were doing in Benares. He assured her there were no missionaries there. "But I pay an annual subscription for an orphan-house." "I do not doubt it—for an orphan-house which does not exist. Do you think I could have lived three years in Benares without learning of it?" A gentleman sitting by, asked the captain: "Did you go to church in Benares?" "Certainly—by orders." "But there is no Government chaplain there." "True; but the service was conducted by clergymen who were much beloved by our men." "Strange; you attended services conducted by missionaries, and did not know of the existence of these gentlemen. Now as to the orphan-house. Did you ever see the long building in the street leading by Sigra to Marawaddi?" "Certainly. I once rode into the compound after a fox. I found a heap of little black rascals, who grinned at me. They knew where the fox was, but would not tell me." "Then you were in the precincts of the orphan-house?" "Indeed! I took it for an indigo factory, or something of the sort." Now imagine this officer returning to Scotland, and in all good faith, on the strength of his own local knowledge, assuring the discomfited subscribers to Benares missions that there were there neither missionaries nor orphan houses!

As Dr. Warneck pertinently quotes from Dr. Ellinwood, imagine a London sportsman spending a year in the New York club houses, or an infidel German spending a year in the New York hotels. How much would either know of the religious life of the city? Enough to echo the contemptuous declarations of his own circle, that the religious life of America is a pure deception, the clergy a band of ragamuffins, and the church-members a flock of hypocrites! But, now, suppose a deputy of the Scottish General Assembly spending only a few weeks in New York. What a mass of facts as to the religious life of America he would have gathered in that time!

But even such witnesses as tea-planters, spending their lives among the natives, and often friendly with the missionaries, may easily be no less incompetent. Such sayings as these prevail: "Only vile, lazy fellows become Christians." "Let India be Christianized, and good-by to English rule." A native Christian servant misbehaves. "See," says his Christian master, "what sort of refuse these native Christians are!"

Here we see the trail of that universal false persuasion, that the missionaries hold out mercenary inducements to their converts. Now these receive absolutely nothing from them, but are expected to contribute to missions. The last calculation was one thirty-fourth of their total income. Imagine European Christendom rising to that standard!

We cannot deny, however, that many Europeans in India have met with many native Christians, and have found them "mostly shams." There will always be the careless or indifferent, who take no pains to penetrate beyond the soiled exterior of native Christianity. Beyond the narrow path which they themselves have trodden hard, they know nothing, and care little to know anything. Moreover, we have undertaken to be answerable only for the Protestants; and out of 2,148,228 native Christians of India, 1,600,000 are claimed by the Roman Catholic and Syrian churches. Most of the Christian servants in India are Madrasis, a majority of whom are Catholics.

Moreover, even the Protestants among them belong to the class most closely connected with the Anglo-Indian community, and most slightly connected with the mission churches. The English official has more to do with forming them than the missionary. And their masters are very commonly so entirely indifferent to their Christian advancement that even when near the church of their conversion, they might as well be a thousand miles away, for all the opportunities they have to attend. Outcasts among their fellow-servants *because* Christians, and outcasts in their masters' and mistress's view, *although* Christians, looking in vain for the compassionate hand of the Master in one of His people, they fall back, and are reproached as shams because they are frail men who cannot live a Christian life when all Christian nurture is withheld!

There are, of course, certain worthless Hindus, or Moslems, who, having lost the privileges of their old religions, resort to Christianity as a

cover. But as English by-ends do not discredit the existence of the genuine pilgrims, nor even prove them a minority, no more do Hindu by-ends. But let Christian servants have fair play, and there is abundant proof that they turn out as satisfactory converts as any. To be in a real Christian family, under real Christian care, cannot certainly be disadvantageous to native Christians.

II. Now as to positive evidence. 1. Sir William Muir, once Lieutenant-Governor of the Northwest Provinces, remarking on the ever-increasing ratio of conversions, says: "*And they are not shams or paper converts, as some would have us believe, but good, honest Christians, and many of them of a high standard.*" 2. The second witness—and after his evidence the case must be adjourned till at least next month—is the Duke of Buckingham and Chandos (late Governor of Madras), thus reported in 1883: "In justice to those natives who had adopted Christianity as their profession in India, he ought not to refrain from bearing his testimony to that which came more especially under the eyes of a governor—viz., their conduct in civil matters, as well as their conduct in religious matters. *When they came to large masses of the people, to whole villages which had adopted Christianity*, then it was possible to those in authority to form some opinion as to whether the change of creed had conduced to the good conduct of the converts; and he must not refrain from saying that the tendency of the change had been decidedly for good." It is an obvious corollary to remark that if the character of the native Christian community is satisfactory as a whole, even in the Madras Presidency the character of its members can scarcely be unsatisfactory as individuals.

Is it necessary to say, before closing, that this paper is in no sense designed as an attack on Europeans in India? Just as there are converts *and* converts, so also are there, of course, Anglo-Indians *and* Anglo-Indians; and among these the writer knows many a tea-planter, merchant, or soldier, whom he has reason to deem a far better Christian than himself, and to whom he owes eternal gratitude.

THE INCUBUS OF THE KINGDOM.

BY W. C. C.

It is generally admitted that the worldliness of the Church is the only obstacle to the immediate evangelization of the whole world. The work is well within our *spare* ability, and there is nothing in the way of doing it and doing it at once; only the people who profess to be doing it are not doing it, but, as a whole, are devoting nearly all their time, labor, and money to the pleasures and vanities of this world "as the heathen do." "The lust of the flesh" (luxury and pleasure), "the lust of the eyes" (refined æsthetic indulgences), and "the pride of life" (emulous style in our dwell-

ings, dress and equipage) run all the way through the ranks of Christian people, from the humblest to the highest, according to their several ability. To such things alone do we really give according to our ability ; and so we “ consume upon our lusts ” the munificence of Him who “ became poor that we, through His poverty, might be made rich,” and have but a beggarly dole to spare for the vast majority of our race who have as yet tasted no share of the blessings purchased for them by the precious blood of Christ and entrusted by Him to us for distribution.

The present object in referring to this state of things is not so much to reprove it as to ask the cause of it. Can it be, I ask, that this state of things would continue if it were set before the members of our churches in its true light ? In other words, if the theory and example of Christian living set before us by our teachers were essentially better than this our practice ? Glorious was the Reformation that raised the Church out of dead works to a living faith and opened the Bible to the people. But who does not now see that what we call the Reformation was only a beginning of reformation ; the removal of a condition that made reformation impossible ; leaving the great practical reforms to be wrought out by the unfolding principles of a resuscitated Gospel ? Our three centuries of reformation have slowly accomplished a large development of the ethical consciousness of evangelical Christendom, and raised with it the standard of godly teaching and example. It is no longer suitable, for instance, to set forth the brandy bottle or to discountenance foreign missions at an ecclesiastical gathering. Far otherwise, indeed ; and so of many other enormities that a century ago were not condemned as Church practices. But the fact remains that the worldly living, which the reader has probably thus far supposed to be what is meant here by “ The Incubus of the Kingdom,” is yet in the full fellowship of our churches and pulpits generally. Show me a Christian, layman or clergyman, who does not live up to the general style of his class in the income lists, but devotes more than his superfluity to the kingdom of Christ, and I will show you an exception marked and admired, and sometimes censured, as far as it is known. Show me a pulpit from which the consecrated self-abnegation of Christ is definitively enjoined and the lust of the flesh, and the eyes, and the pride of life are plainly denounced just as they are cherished in that particular Church, and you will show *me* an exception such as I have never yet seen, although I trust that such exceptions do exist.

On the contrary, it was not in a former century, but on a recent occasion that I heard from a very prominent evangelical pulpit, and from a still more prominent evangelical theologian, what I understand, as he did, to be the standard sumptuary doctrine of the Church—give liberally ; but live liberally, too, if you can. It is but the unreformed doctrine that has been handed down to us through the comfortably good and pious dignitaries of an easy-going Christianity, but at the present day re-enforced against an encroaching consciousness of inconsistency with our Lord’s

demand of self-abnegation by the four following objections to obeying it, as formulated by a chief rabbi of the Presbyterian Church on the occasion referred to :

1. You cannot draw the line.
2. It would tend to a rude asceticism.
3. It would impair our social influence.
4. Luxury gives vast employment to labor.

As if inability to draw an infallible line between the claims of Christ and self were a reason for satisfying the latter first and at any rate ! As if a holy self-denial were less refining than outward elegance, or as if no reasonable mean could be struck between sumptuous self-indulgence and bare sustenance ! As if every church and ministry that has been eminently mighty for God in the world, from the apostles down, had not been eminent for plain and humble living, as one great source of their reverence and power in the world ! As if the wages paid to the servitors of luxury would not support an equal or greater number in the service of Christ and humanity ! As if the Gospel were not the grand creator of and propagator of civilization, wealth, and prosperity wherever its power extends ! I heard a Christian millionaire, "whose praise is in all the churches" for eminent liberality, remark that the plumbing in his new mansion cost him seven thousand dollars. Every thousand that he gave to Christian work could have been ten thousand, without being missed as much as one dollar is by many a humble giver. Yet so far from reproof was he that it would be counted sacrilege to pronounce his sainted name in connection with this remark.

But I can illustrate this subject with a brighter example—as much brighter as it is less known to fame—an example of consecration that fairly, and, alas ! how rarely, translates into practice the literal sense of our Lord's condition of discipleship : "Whosoever forsaketh not all that he hath," etc. Possessed of a large fortune, my lamented friend was only "rich toward God." For himself he lived like a comparatively poor man, that he might use all that he had in simple stewardship for his Lord's house—in his own house having nothing that could seem suspiciously expensive for a bank clerk with a salary of fifteen hundred dollars a year. Not everything that might be argued conducive to personal welfare, far less anything dictated merely by the customary style of others in his circumstances, but solely what was necessary for simple comfort and simple refinement entered into the measure of his private expenditure ; all the rest was, as the former indeed was, only less directly so, the Lord's. My first acquaintance with him was by letter, in which he mentioned having been entrusted with some of the Lord's money, concerning which he was seeking the Lord's will ; and in much subsequent experience he was never found to have any other money or any other will concerning it than the Lord's.

When the ambassadors of Christ shall dare to preach unambiguously and practice heroically their Master's demand on every disciple as it was

illustrated by this faithful steward, and when their teaching shall be accepted—as that of the Master Himself is not—by those who profess and call themselves Christians, then and then only may the rich and poor clasp hands over the chasm that now threatens to be a bloody one ; and for the evangelization of the world, if there shall remain any embarrassment, it will be from the plethora of wealth and the crowd of laborers pressing into the harvest field.

SUNDAY-SCHOOLS IN INDIA.

BY JAMES L. PHILLIPS, D.D., SECRETARY INDIA S. S. UNION, CALCUTTA, INDIA.

Some of our India churches have had Sunday-schools for many years. These have been for the Christian community alone. It was counted well-nigh impossible to open Sunday-schools for Hindu and Mohammedan children. The India Sunday-School Union was organized in 1876, and the missions taking special interest in this department of effort united under its auspices to improve and extend our Sunday-school system. Since its organization, barriers have yielded ; the prayers of God's people have been answered in the remarkable opening of doors on every side for the Christian Sunday-school. At one Decennial Missionary Conference in Calcutta nine years ago, Sunday-schools received special attention, and thousands of Hindu and Mohammedan pupils were reported in regular attendance upon them. American missions have always devoted much labor to this form of Gospel work ; but now nearly all missions are coming to see its importance and promise.

There are now auxiliary Sunday-school unions in the principal provinces of India, Bengal, Bombay, Madras, Punjab, Burma, Central Provinces, Rajputana, and the Northwest, all affiliated with the India Sunday-School Union, so that our work begins to take shape, and gives promise of large increase. I may say that there are really no serious obstacles now to the planting of Sunday-schools throughout this country. In some cases Hindus have come to our missionaries and begged for Sunday-schools to be opened in their villages. The Mohammedans are more conservative as a rule ; but even they are glad to have their children instructed in the Scriptures. There was never so wide an open door, or so inviting, for Sunday-schools in India.

As in America and Great Britain, we have Sunday-school conventions in prominent places for discussing ways and means, for prayer and planning. These are attended by missionaries of all denominations, and other Christians, foreign and native ; and this Sunday-school work is proving a bond of delightful fellowship among all disciples of our Lord in India.

I may cite two other good results of this rising interest in Sunday-schools here. One is that hidden European workers are coming out into active service. We have not a few in India who were diligent workers in

England, Wales, Scotland, and other places, but have been hidden and inactive since coming out here. For Sunday-school extension we are calling out lustily for volunteers; and I am very thankful to say some of these friends, who in this needy field had been idle, are now coming to the front and engaging in hearty effort.

The other good result is one that must greatly cheer all our friends in America and Europe—viz., a rising zeal for Christ on the part of our native Christians. There are things they cannot do and foreign teachers have to do for them; but Sunday-school work is something they can do, and are learning to do with thoroughness and success. I cannot but look upon our Sunday-school enterprise as a capital school for training native Christians for effective service among their own countrymen. Tokens of cheer in this line already begin to appear.

Let India's Sunday-school workers be faithfully remembered in the prayers of Christians at home, and let special prayer be offered up for the early conversion of the children in our schools, and for their consecration to the Master's service in their own land. I believe that converted and consecrated children have a great work before them in hastening India's complete evangelization.

MODERN INDIA.

Sir William Hunter says: "I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided, that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces and desolated the country with their floods have now been controlled to the uses of man, spanned by bridges, and tapped by irrigation canals.

"But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look around in vain for a matchlock or a sword. He would see the country dotted with imposing edifices in a strange, foreign architecture, of which he could not guess the uses. He would ask, What wealthy prince has reared for himself that spacious palace? He would be answered that the building was no pleasure house for the rich, but a hospital for the poor. He would inquire, In honor of what new deity is this splendid shrine? And he would be told that it was no new temple to the gods, but a school for the people."—*Selected.*

IS IT NOTHING TO YOU ?

BY G. P. T.

Is it nothing to you, all ye that pass by?"—Lamentations 1 : 12.

Is it nothing to you, O ye Christians,
 That millions of beings to-day,
 In the heathen darkness of China,
 Are rapidly passing away ?
 They have never heard the story
 Of the loving Lord who saves,
 And "fourteen hundred every hour
 Are sinking to Christless graves !"

Is it nothing to you, O ye Christians,
 That in India's far-away land
 There are thousands of people pleading
 For the touch of a Saviour's hand ?
 They are groping, and trying to find Him ;
 And although He is ready to save,
 Eight hundred precious souls each hour
 Sink into a Christless grave !

Is it nothing to you, O ye Christians,
 That Africa walks in night ?
 That Christians at home deny them
 The blessed Gospel light ?
 The cry goes up this morning
 From a heart-broken race of slaves,
 And seven hundred every hour
 Sink into Christless graves !

Is it nothing to you, O ye Christians ?
 Will *ye* pass by and say,
 It is *nothing*, we cannot aid them !
 You can give, or go, or pray ;
 You can save your souls from blood-guiltiness,
 For in lands you never trod
 The heathen are dying every day,
 And *dying without God*.

Is it nothing to you, O ye Christians ?
 Dare ye say ye have naught to do ?
 All over the world they wait for the light ;
 And is it nothing to *you* ?

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

—The Rev. A. Bernstein, of the London Jewish Society, writes from Frankfort-on-the-Main: "One thing struck us very forcibly in all our travels—namely, that everywhere Jews are found who are more or less prepared to enter the Christian Church, and are only waiting for some great leader or event to give the starting impulse. In fact, the Jews in Germany at the present time may be generally compared to the generation at the time of our Saviour. Like Pharisaism and Sadduceeism then so now the 'orthodox' and the 'reformed' parties have exhausted their forces, and as neither will give way to the other there is but a quiet watching and gathering of strength for some momentous event in the not distant future."

—The Rev. Alexander Robertson, in *A Voice from Italy*, remarking on the special honor which Venice renders to the Bible, says: "The lion is the symbol of St. Mark. This symbol, then, is everywhere throughout Venice. It is on the front of St. Mark's Church, on the clock tower in the Piazza, above the entrance to the Doge's Palace, and it crowns each of the two great granite monoliths that adorn the Piazzeta. It is stamped on the town official papers, it is emblazoned on the city flags, it is carved on gondoliers, and is painted on the prows of ships. In every instance, too, the lion holds in its paw an open book—the Bible. This exhibition of the Bible throughout Venice was, during its best days, no matter of form. The Bible was in the hearts of the people as well as on their buildings, flags, and papers, and its principles guided their lives. Their contracts were made in the name of the Father, Son, and Holy Ghost. Texts of Scripture were carved above the doors of their houses. They witnessed a good confession. Very unlike some modern Protestants who, according to Mr. Ruskin, are the only people who seem ashamed of anything that looks like a profession of their faith."

—As the papal influence grew in Venice (though it always met with much resistance) the biblical very naturally declined. But now the Bible is coming again to its old rights in Venice. Few Venetian families, able to read, says Mr. Robertson, fail to have a part of the Bible, or the whole. It is commonly Martini's. But the superior accuracy of Diodati's version is largely commending that to favor, even in Catholic families.

—The Rev. N. H. Shaw, in the *General Baptist Magazine* for June, says, writing from Rome: "We have had scenes of bloodshed in our streets, and but a few paces from our doors. The poor workingmen of Italy are among the meekest of earth's children, but misery drives men mad. The condition of tens of thousands of poor people in Rome is pitiable in the extreme. Rent and living are costly, and work there is none. And so it was easy for three hundred anarchists to bring about a conflict between the people and the military. Hence we have had streets barricaded, and knives and revolvers on the part of the people answered by volleys of musketry from the soldiery. It was painful to see groups of twenty-four or fifty soldiers stationed here and there in our streets with bayonets fixed, and an officer at the head of each group with drawn sword, standing the whole night through, ready for action at any moment against their own fellow-citizens. And yet the government goes on spending money in Africa, and in preparations for war at home! When is this

wickedness to cease? We are living in a powder magazine, and if our rulers do not speedily learn wisdom, only Divine interposition can save us from something much more fearful than the explosion of the 23d ult."

—The Supreme Ecclesiastical Council of the Prussian Evangelical Church having declared that, to young men of regular university training, classical and theological, it would, after five years of foreign missionary service, assure a suitable church living at home, the representatives of the first thirteen of the above-mentioned societies assembled at Halle, in November, 1890, after consultation with a representative of the Imperial Chancellor, to which also Dr. Warneck was invited, unanimously presented to the Council an urgent representation of the injury which such a measure was likely to inflict on the standard of permanency, faithfulness, efficiency, and purity of motive in the missionary work. What the result has been we do not yet learn. But the overmastering anxiety to make missions a handmaid of colonial conditions in East Africa seems just now to be having a very bewildering effect on the minds of high authorities in Germany. We are happy to attest that it does not seem to move the missionary societies from the sobriety of their judgment. To us the singular injudiciousness of such a proposition appears too plain for argument, although the memorial deals with it most thoroughly and temperately.

—The Rhenish Missionary Society is able to report 3000 baptisms for the last year, and a large extension of its range of labor in Netherlands India, New Guinea, and Africa. Of their 150 laborers (at least two-thirds in the tropics) only three have died within the year. In Netherlands India the government has decided to give grants in aid, according to the number of children, to the Society's 90 schools in Borneo, Sumatra, and the neighboring island of Nias. M. Eugene Casalis, who had come to France from Basutoland hoping to find his father, found only his tomb, into which he quickly followed him, of an unexpected cerebral hemorrhage. The blow is doubly felt, following so soon the loss of M. Duvoisin.

—The Rev. William Boyd, LL.D., writes in the *Free Church Monthly* of the Waldensian Synod: "The work of the Synod was done thoroughly. A report of the spiritual condition of every parish was submitted and discussed. The work of each of the forty-four mission stations up and down Italy was looked into. Questions of finance were bravely faced. There was a lively debate on the tendencies of some of the churches in the direction of more tasteful buildings, a less antiquated service, the use of hymns and organs, and improvement in music. The valley people are very conservative, like our Scotch Highlanders, and deprecate changes; but there is in the Church a progressive party which asks for all lawful freedom. There were no doctrinal points under discussion this year, though, from conversations with some of the ministers and professors I can see that they are quite abreast of the controversies which excite attention in our land. They are, however, too busy in their great work of evangelization to waste time on the debating of speculative points, which can be wisely deferred till the Gospel has gained a firmer foot in their country. Two things struck me as characteristic of the Vaudois Church—its missionary spirit and its evangelistic spirit. The people cannot give much for these ends. As a rule, they are poor, or at least without a superabundance of this world's goods, but they give *themselves*. Almost every family has furnished ministers, missionaries, and evangelists, and the supply is only restrained by financial difficulties. Were the gifts for the evangelization of Italy doubled

or trebled there could be no difficulty in finding a corresponding supply of able and godly Vaudois to do the work."

—The fact that the Evangelical Alliance met in Florence near the spot where Savonarola was put to death, who is increasingly regarded among the orthodox Roman Catholics of Italy as a saint and martyr, suggests the question whether this common veneration for the great friar might not be made one point for securing a better mutual understanding. Father Curci (lately dead) was no more a Protestant than Savonarola himself, but he declared that until Italy has once more secured a grasp on Jesus Christ and His Gospel she may perhaps do well to "send her innumerable saints and Madonnas to the right about." King Humbert, when Crown-prince, remarked to the Rev. Dr. Nevin, of the Episcopal Church in Rome: "If Italy is to have a religion, she must have one that is not so fearfully overdone."

—The *Journal des Missions Évangéliques* for May has a full and loving tribute of remembrance to its great helper, Edmond de Pressensé. Among other things it quotes the witness borne by him, in 1879, to the comprehensive character of the missionary foundations in France: "It has come about, by the rapid course of things here below, that I am now, if not in age one of the deans, at least in seniority one of the oldest members of the Missionary Committee. As far back as my remembrances go they are associated with this sacred work. I still see its humble cradle in a then morally desolate quarter of Paris, where it already assumed that character which nowhere is lacking to it, of uniting home with foreign missions; for it is in the modest house of the Boulevard Montparnasse that a number of the most important undertakings of our evangelical Protestantism had their origin, and also the Church to which I have belonged for more than thirty years. . . . At that date, already remote, an upper chamber might have contained all the generous founders of our evangelical movement. They then knew only one question, the grand, the immortal one—namely, the salvation of souls. . . . Their forces are not divided, but distributed, save at one point. Whenever their minds turned to the work of missions they were only one heart, one soul, one thought."

THE EAST INDIES.

—"Experience shows that a temporary withdrawal of the protection of the English Government, such as occurred in some parts during the mutiny years of 1857-58, so far from extinguishing Christianity, helps to spread it; and candid and thoughtful Hindus are not slow to perceive that even if the English were now to leave India, and were not succeeded by any other Christian power, it would still be impossible to counteract the destructive influences already at work, and that caste, as a system of impassable social divisions, must ultimately give way before the ideas which have taken root during a few generations of contact with Christian Europe."—SIR BARTLE FRERE, in *Missionary Intelligencer*, *Christian Mission Board*.

—"Whether in the wilds of Scandinavia, or among idolatrous Teuton hordes, in the cloister, in the camp, in the parliament, or in the guild of mediæval Europe—or, in later ages, asserting by speech, by pen, or by sword, the rights and obligations of mankind—the strongest and most successful organizers and constructors, social as well as political, have ever been men of the strongest, deepest, most earnest religious Christian con-

victions ; differing, it may be, most widely as to particular doctrines of their common faith, or particular practical applications of their theories, but all deriving their inspiration from one common source, and referring, as the ultimate authority for all they do, to one Book, briefer than the scriptures of any other faith, and which inculcates all its moral precepts with a clearness and simplicity which an intelligent child can comprehend as perfectly as the most advanced philosopher.”—SIR BARTLE FRERE.

—Herr Canne, formerly Governor of Western Sumatra, gives an interesting description of the activity of the Rhenish missionaries as he had become acquainted with them on his visits : “ Scarcely had day dawned when from all sides you would see the sick hastening to procure help and advice. Such as were too sick to come to the house were visited at their own homes. Meanwhile, not only the sick, but all that needed help, came to the missionaries. All manner of disputes were submitted to their arbitration. Their advice was asked about everything. A still further claim was laid on their time for the giving of instruction, ordinary and catechetical. From early morning till late at night they were busy. Their wives gave instruction in sewing and other manual arts. The households of the missionaries were in everything pioneers of culture, and a blessing to thousands.”

—The Lutheran Brethren of Madras Presidency (Leipsic Mission) have ordained Samuel, a pariah, the first of this dishonored class whom they have admitted to the ministry. In his theological examination he showed himself the most thoroughly grounded of all the four candidates for ordination.

—Mr. Larsen, in the *Dansk Missions-Blad* for June, gives an interesting account of the conferences held in Madras with educated young Hindus, Christian and heathen. Once the subject was “ The Ideal Life.” A young Christian read a paper upon it. Then a young heathen, an engaging person and fluent speaker, rose. He declared that one could not lead an ideal life without a visible ideal, and he could find no other than Jesus Christ. To the expostulations of his heathen companions, then and at the next meeting, he made no other answer than that so he thought and so he must speak. To the question now, whether he is about to become a Christian, Mr. Larsen replies : “ He may be not far distant from desiring baptism, though I do not believe so. But certain I am, he has not a glimmering idea what it is to become a Christian. The distance is heavenwide between owning Christ as an ideal and accepting Him as a Saviour.”

—“ In the *Times* of September 21st there was published a very sympathetic sketch of the lives of three eminent Indians—representative types of the scholar, the statesman, and the recluse. It is to the last named only that we would here call attention. Pandit Iswura Chandra Vidyasagara was a Brahmin of the best type. Many years ago he braved the wrath of his order in espousing the cause of the Hindu child-widow. He brought the highest scholarship and an immense wealth of Sanscrit learning to bear upon the lifelong task of creating a healthy public literature for Bengal. But it is for his self-denying endeavor to realize the Brahmin ideal of self-negation, alms-giving, and eschewing of worldly ambition that he is best remembered. Spending little on his own food and raiment, he gave every Sunday to all who came to his door, and took special pleasure in entertaining the poor ; to widows and orphans, needy students, waifs and strays, and victims of the caste system, he was an ever-ready benefactor. His favorite form of charity was that of personal service—seeking out the un-

fortunate in their homes, visiting the sick, feeding the hungry, speaking words of consolation, and performing the humblest duties for others. Brahmin though this man was in creed, in practice does not his example put many professing Christians to shame?"—*The Christian*.

—"It is encouraging to find that in the annual report of the Marathi Mission for 1890 the number received on confession of their faith was not only larger than in any previous year, but that it is an increase of more than ten per cent upon the whole number of church-members at the beginning of 1890. The statistics show that the rate of increase within the last sixty years has been rapidly advancing. During the years 1841-55 inclusive, the annual average increase was less than sixteen. Since 1855 there have been seven periods of five years each. During the first of these periods the annual average increase was 74; during the last period, 171. The mission may well say that 'the foundations of our work are deeper and broader, its influences are more widely extended, and the way is being prepared for a larger success in the future.'"—*Missionary Herald*.

—In 1890 the renewed Lutheran Mission (Leipsc Society) of South India had completed its first half century. It has now 14,084 adherents.

—The *Harvest Field* (Madras) says of Sir Charles Elliott, Lieutenant-Governor of Bengal: "Sir Charles is, we believe, a decidedly Christian governor, and his courtesy to the people over whom he rules springs out of genuine interest in them, and not out of any desire to secure personal popularity. There is an immense distance everywhere in India between the rulers and the ruled. It is politically expedient to lessen that distance, apart altogether from Christian considerations, and it will be a happy thing if Sir Charles Elliott shall have, even to a small extent, encouraged in Europeans a sentiment of sympathy, courtesy, and love toward our native fellow-subjects."

—"We called attention the other day to the pariah, and the helplessness of the best-meant legislation to deliver him from the disabilities of his painful lot. We pointed out that his hope and remedy for the future lay in the Gospel. Here is a testimony as to what the Gospel has done already. A writer in the *Madras Times* states that twenty-five years ago he baptized a sweeper, and that that sweeper's son is now a successful schoolmaster, and has coached more than a hundred Brahmins and Kpshatriyas through the difficulties of high-school examinations; that sons of sweepers are in Government offices; that they are pushing their way on the railways; that they are studying law and engineering as well as theology and medicine. Thus, directly and indirectly, for the pariah, 'Godliness hath promise of the life that now is, and of that which is to come.'"

—The eminent Bishop Caldwell, of the S. P. G. in South India, has soon followed Bishop Sargent, of the C. M. S., to his reward. The first of Tamil scholars, one of the best of administrators, and one of the greatest missionary authorities in India, he leaves a great void; one of his last acts was to confirm 1500 candidates in the Church Missionary Society's district of Tinnevely.

—In India, during 1891, a flood of blessing came down in Teleguland; a rain of blessing in Rohilecund, Tinnevely, among the Kols, Marathis, and in Kodakal, in the Baptist, Methodist Episcopal, Anglican, Gossner (Lutheran) American Board, and Basel Missions respectively. Elsewhere, for the most part, remarks the *Zeitschrift*, the blessing has only fallen in a slow distillation.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Great Pentecost in North India.

REV. HENRY MANSELL, D.D., CAWNPORE,
INDIA.

Three missions in India for more than a year past have been baptizing converts by the thousand. These are the American Baptists, in the Telugu country, in Southern India, the American United Presbyterians, and the American Methodists, in Central and North India and the Panjab.

In 1890 the Methodists alone baptized about eight thousand converts; and within the past year this same mission has baptized about eighteen thousand converts.

For such a glorious pentecost all Christians ought to thank God, take courage, and go forward; instead of which doubts have been expressed and criticisms made, calling them "hasty baptisms," and the converts baptized heathen.

It is because the sympathy and prayers of all Christians are wanted to help on this gracious revival, to the salvation of India and the world, that this brief history of the movement is attempted.

The Methodist missions in India were founded thirty-six years ago by the Rev. William Butler, who selected an unoccupied field in North India, consisting of Oude and Rohilkhand on the plains, and two districts, Kumaon and Garhwal, adjoining, on the lower Himalaya Mountains, containing thirty millions of people, all without the Gospel. This is for missionary work a most remarkable field. Lying on the north bank of the Ganges, India's sacred river, and on the southern slopes and valleys of the lower Himalayas, it contains the two most famous mountain shrines, Badrinath and Kidarnath, visited annually by hundreds of thousands of pilgrims from all parts of India. On the plains is Hardwar, at the northwest corner of the field where the Ganges leaves the

mountains, and where millions from all India bathe annually. On the south-east corner is Benares, the Jerusalem of Hinduism. Between these two points are Garhmukhtisar, Rajghat, Bithoor, Dalmau, and six other bathing shrines, at each of which hundreds of thousands assemble annually to bathe in the sacred stream. Just outside this field, and now occupied by the same mission, is Mutra, the birthplace of Sri Krishn, one of the supposed incarnations of Vishnu, while within is Ajudhia, the birthplace of Ram Chandar, another of Vishnu's incarnations, and Sumbhal, where the Holy Incarnation is expected by the Hindus. Lucknow, one of the capitals of the Muhammadan dynasty, and several other important cities are within this field. So, with its caravan routes to Cabul, Thibet, and Nepal, and its pilgrim routes to the sacred shrines mentioned, it has more centres of religious power and lines of religious influence than any other spot of equal size in the empire of India.

The provinces are very fertile, especially Oude, "the garden of India." Wheat, barley, maize, and pulses of all sorts grow in abundance, as well as cotton, rice, sugar-cane, and all tropical fruits. It is capable of sustaining a dense population. Oude is, perhaps, more thickly populated than any other part of the earth. The people are industrious, but mostly poor, of the lower castes, and under the heel of the higher caste Hindus and wealthy Muhammadans, who are their religions, as well as their landlords and employers. This is the cradle and real home of Hinduism. Here also Buddhism was born, and Jainism, and several other religious reformations, all aiming at the death of idolatry, which has been kept alive by caste. So the caste system has enabled Hinduism to shake off all reforms and remain strong to this day.

Into this interesting field entered Dr.

Butler, with Joel T. Janvier, a native preacher, whom the Presbyterians south of the Ganges had given him, with much valuable advice and information. His plan to settle twenty-five American missionaries in this field was hailed hopefully by all missionaries in India as a new departure in mission work, concentrating effort on *fewer people*. At that time some kinds of mission work, such as English schools for high caste natives and preaching to European Christians, had been discounted and abandoned by the American Board and others; but the broad-minded, large-hearted Dr. Butler, seeing that all kinds of mission work alone in faith received God's blessing, inaugurated all kinds, and planned to put two missionaries in every large city and central station, that one might look after schools, ziyats, colporteurs, etc., and the other have charge of all itinerations, Mela preaching, and strictly evangelistic work. Before his first reinforcement of two men arrived, the Mutiny or Sepoy Rebellion broke out in fury. His house in Bareilly was burned and his work scattered. Soon after the Mutiny, when he had stationed missionaries at seven centres, a whole caste, the Mazhabi Sikhs, announced that, in accordance with a prophecy given by Guru Nanak, a reformer in the Panjab, whence they had come, they must all become Christians. A few score of them were baptized in the Bijnore and Moradabad districts, and had the missionaries been able to give them proper teachers, thousands might have been made Christians.

When Dr. Butler retired for other fields, after eight years of successful work, he left sixteen missionaries, four ordained native preachers, and a number of unordained native preachers, exhorters, and teachers, with a few hundred converts. Every form of mission work was carried forward. There were schools for the higher as well as for the lower classes, orphanages, churches, and book-rooms where tracts and Scriptures could be had, and inquirers examined and prayed with by missionaries and their

helpers, and whence colporteurs carried Scriptures and tracts to the villages and village schools. Many missionaries preached daily in the bazaars and streets of the cities and near towns. Others made tours, preaching in the distant villages and melas at the heathen shrines. Others still went in circuits to the country bazaars or markets within a radius of ten or fifteen miles of the central station, preaching every day to thousands who were scattered over miles of territory, reaching hundreds of thousands every month.

Thus the Gospel was preached over a great part of the territory now visited by this gracious revival. A very intelligent native doctor once told the writer that the result of this faithful preaching and teaching was that forty thousand of the inhabitants of Moradabad were no longer idolaters except in name. Yet most of them and thousands of our scholars, while believing Christianity the true religion, yet are kept, by caste and family government, from accepting it, and they die, leaving idolatry as a legacy to their children. The missionaries were not left without fruit; but as a result of their faithful preaching and training their converts and native preachers, they year by year gathered hundreds into the Church from all classes, especially from the lower castes. Yet they were not satisfied, but cried mightily to God for the baptism of power to win the heathen by the thousands.

Rev. William Taylor, now bishop in Africa, had written "Christian Adventures in South Africa." It gave an inspiring account of about eight thousand conversions in a few months. He was sent for, and much was expected from his visit. The result was not as expected. The heathen were not converted by the thousand. Only two conversions from heathenism happened in all the Methodist mission; but what was far better, the missionaries and native preachers were quickened and baptized for the work, the only nominal Christians were really converted, and the

whole mission prepared for more specific and aggressive work.

A zealous missionary of another mission, returning to England for a short furlough, after twenty years' service, said to one of the Methodist missionaries: "I have never seen any real converts, and do not expect to see any in the present generation; we are sowing the seed." After Mr. Taylor's visit all the missionaries and native preachers believed without a doubt that God would be pleased to have them convert the heathen, for "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Rev. Zahurul Haqq prayed at one of Mr. Taylor's meetings, "O Lord, if Thou canst not make me a soul winner, set me aside from this calling and appoint others who will save these millions." Of course God honored such devotion, and made him a soul saver. All the missionaries and native ministers went forward with greater zeal and faith, teaching and preaching in bazaars, melas, everywhere; itinerating through the villages, distributing tracts and Scriptures, and after careful examination and instruction baptizing all who came, still hoping to see the non-Christians turning by thousands from idols to the living God, and asking for baptism in the presence of great crowds of their countrymen.

Some of the native preachers, before their conversion, had been wandering preachers, proselytizers or teachers among their own people, and knew the Indian methods of making converts. One of these, Zahurul Haqq had spent years at the Muhammadan mosque as Muezin, calling to prayers and in reading and memorizing parts of the Quran in Arabic, preparing to become a Maulvi. He had learned how to proselytize. Prem Das and Andrias had been propagators of the teachings of Kabir and Nanak, and each had hundreds of followers. These for the most part left their leaders, but were followed, visited, and taught by them as far as possible. Prem Das won a few of his. An-

drias was far more aggressive, winning many of his old followers, and gaining access to all classes and sects of Hindus. He spent all his time preaching and visiting the families and neighborhoods of his followers. He recited poems written by his former teachers, in which idolatry was ridiculed, gave the Bible teaching against idols, and then persuaded them to give up idols and false incarnations and accept Christ the true. Then gaining a partial consent, he would sit down and teach them orally (as none could read) a hymn in praise of Jesus, a short prayer, the Confession of Faith, then to those who remembered well the Lord's Prayer and the Ten Commandments. He often visited from five to ten villages a day, and then he would go round again and again, asking if they had kept their promise to give up idolatry and worship Jesus. He would collect a few together and hold a prayer-meeting with them, and thus he taught all the forms of the secret private and public worship of Jesus. He went on indoctrinating thousands. Other native preachers moved on thus in smaller circles, and the work went on with increasing but not marvellous success until two and a half years ago, when this great and glorious revival began. At that time there were about ten thousand converts, five hundred native ministers, preachers, exhorters, and teachers, twenty-eight thousand Sunday-school scholars, and seventeen thousand day scholars under instruction. All these, scattered among a population of thirty millions, carried on evangelistic work in nearly one thousand centres. This work was all directed by twenty-seven American and forty-five native missionaries.

The missionaries had learned from Andrias the Hindustani methods of making converts, and made their schools for the lower classes all into Panths—i.e., theological schools, where the boys and young men learn first all the modes of worshipping the gods and then learn to read if they can. Dr. Goucher, of Baltimore, had given help to establish

one hundred and fifty such schools in Rohilkhand, and Dr. Frey, also of Baltimore, had given money to found eighty in Oude. These schools taught thousands to give up idols and to sing hymns of praise and offer prayer to the true God in the name of Jesus. All the above evangelizing agencies were in successful operation when the revival began, and the way was prepared and all were expecting fruit all the while.

Rev. Mr. Knowles, of Gonda, had baptized a few score at the Ajudhia Mela in the presence of the heathen. He had visited the Tharus, a tribe living in the wet, unhealthy jungles skirting the Himalayas, and had baptized several whole villages; and all the missionaries wished such scenes might be multiplied.

The revival, though expected, came in an unexpected way. Henry Mitchell, a native ordained preacher, who had been picked up and supported a while by the writer, then sent to the Orphanage and named for the son of his Presiding Elder in the Pittsburg Conference, was left without an appointment to fill a place expected to fall vacant. He was needed in another place, and ordered by Bishop Thoburn to report at Roorkee. On his way he went with two or three others to visit some of their friends in a village not far from Roorkee, where he was invited to tell them all about Christianity. He preached faithfully, and as a result about seventy persons were baptized. They said that hundreds of others of their caste were ready to be made Christians. This caused a great stir among missionaries as well as among the heathen.

Bishop Thoburn, as usual, was quick to see the situation. He appointed Dr. Parker, an evangelist, who selected several native preachers and started out itinerating among the villages where the people were accessible and ready to receive the Gospel. He went to as many villages as possible, preaching and baptizing hundreds, and leaving some one to teach the converts more perfectly the forms of Christian worship and ser-

vice as well as the doctrines of Christ and the Commandments. Other missionaries were called out to villages to baptize converts, till nearly all the missionaries in Rohilkhand were evangelizing and baptizing converts their helpers had won.

The work spread with such rapidity that all the students Dr. Scott, of our Bareilly Theological School, could spare were set to work, and all the teacher-preachers Bishop Thoburn could command were teaching converts; then he tried to call a halt in baptizing to teach the converts more perfectly, but all made answer: "We cannot stop the baptism that way. The more we teach the more zealously the taught tell others and bring them in for baptism."

"Give us more teachers and preachers full of faith and the Holy Ghost!" was the universal cry. The Bishop reported this work at Northfield, and Mr. Moody gave and collected enough to send one hundred preacher-teachers. In one year he reported 1400 converts as the result of these Moody schools. There are many most interesting incidents connected with this great pentecost we cannot recount here. In 1890 Dr. Wilson, of Budaon, in only 11 months, baptized 1163. Dr. Butcher, of Bijnore, baptized 583. Hasan Raza Khan, of Kás Ganj, baptized 415. Ibrahim Solomon, a converted Jew, of Fathganj, baptized 477. In 1889 there had been 4000 baptisms. In 1890 there were nearly 9000, and in 1891 there have been about 18,000, while in only a small part of the field 20,000 are reported as ready for baptism. Some villages have sent pitiful letters, saying that for months they have given up idolatry, and begging the missionaries to come and "make us Christians." The greatest enthusiasm prevails among all the native helpers to save the people. After these neophytes learn the way more perfectly, special services are held for them at the Quarterly, District, and Annual Conferences and camp-meetings. Missionaries of other churches look on with wonder and praise as they see

hundreds every day born of the Spirit at these great annual Christian melas and commune with thousands of these saved sons and daughters of India. This work will and must go on till India and the world are saved.

The Quick Baptisms by North India Missionaries.

REV. T. J. SCOTT, D.D., PRINCIPAL THEOLOGICAL SEMINARY, BAREILLY, INDIA.

Listening to the remarks of those who oppose quick baptisms on general principles, one might be led to conclude that the whole thing—converts, converters, churches from Peter and pentecost down—was a dead failure, a rash rushing in of the impulsive, eccentric, and inexperienced missionary novice who does not know what he is about. But that is not in accordance with the facts. While there may be a few cases where it would have been better not to have done it, in the great majority of cases it has turned out well. What means this great aggressive army of twelve thousand or more in Rohilkhand, principally in the Bareilly, Budaon, and Moradabad districts? Where did these hundreds of preachers, exhorters, teachers, colporteurs, Bible readers, Zenana workers come from? The most of them came from among the poor villagers, who, hearing the Gospel expressed a desire for Christ and conversion, and were accepted on the spot and baptized at once. Let us read Church history, not of the conversion of Europe or of the Christianization of Asia Minor, but the Church history, concrete, progressive, irrepresible, recording itself all about us in the person and work of our strong preachers and teachers—converts but a day or two ago from Hinduism and Muhammadanism, who now in the thick of the fight show gleaming battle axes with blood on them, and ever unfurl to the breezes the banner bearing the inscription, "*In Hoc Signo Vinces.*" Time would fail me to tell of Haqq, and Cutting, and Jacob, and H. R. Khan, and Mahbub Khan, and Solomon, and Isa Das, and Stevens, and Chimman Lal, or of the scores of

younger men, many of whom but yesterday were riding on conservancy carts, sweeping streets, cutting grass, or following the plough; now with clean clothes without and clean hearts within, going here and there and everywhere supplanting Krishna with Christ, and proclaiming the religion of the Redeemer instead of that of Ram. "But they are low caste." Yes; but they are on their way to high castehood. Did Christ select His apostles from among the nabobs and millionaires of Judea and Galilee? The masses of the world of India are poor, are common people—low caste. We are after them. Out upon the miserable snobbery, the execrable, pharisaical pride that would pass by the million reachable and accessible Brahman-Ramanuja, Gaur, or Kulin, or the self-satisfied Moslem, Shia, Suni Wahabi, Moghal, or Pathan.

During the past two or three months I have seen practical illustrations of the growth of men under the influence of the Gospel that ought to convince the most sceptical of the success of our work. Take a few facts. On my last tour on the Ajmere circuit I met with eight men—Madhu, Samuel, Surta, Lachcha, Changa Lal, Bania, Chanda, and Yusif—who but a few months ago were heathens. Now they are exhorters in the Methodist Episcopal Church, are full of zeal to preach the Gospel, have been the means of saving scores of relations, friends, and acquaintances, and who in a marvellously short time have learned the leading facts of the Bible as taught in Mudge's Catechism and simpler portions of Scripture. The Rupnagar quarter is a marvel. These men, seated on the ground, face to face with their rude instruments, can hold a crowd all night listening to their quaint adaptations of "Yisu Masih Mera Prana Bachaya,"* and other bhajans. These are the men who, on four or five rupees a month, are to become the pioneers of a new era. What does the clerically-dressed swell catechist on fifty or one hundred rupees

* "Jesus Christ has saved my soul."

per month know or care about the masses surging about—sheep without a shepherd, driven here and there by priests? Voracious and cruel wolves, who would leave them nothing but their bones. It is of these men that the experienced missionary, who dug them out, writes: "These exhorters are reliable, good men—our own converts; will stay with us for life, and work like heroes. They have passed good examinations in the Catechism and Gospel, and will develop into good workers; in fact, are even now working well and enduring hardships. Two of them, when I could not get a gari for my tent, shouldered it and carried it six miles to the next village on June 1st last. That will give you an idea of the stuff they are made of." I have three other men—living epistles—read and known of all. Lal Masih lives at Karas, a village near Hattras. I found him and his wife at Hattras a couple of years ago, when they were brought to me for baptism. They belonged to the sweeper caste. Immediately after baptism they set to work to learn to read. Lal Masih's growth was marvellous. He soon was able to teach a school. His wife also was able in a short time to teach the Christian girls in her Mohallah. I gave him an exhorter's license. He sent his wife to the training-school, and she came back much improved. He now has charge of a work of his own, and teaches a small school. He has been the means of saving scores of souls. His pay is five rupees a month, and he never complains. He has a beautiful voice, and great skill in conducting singing.

Masih Dayal is a convert from Muttra City. He has never given us a moment's trouble. He first earned his own way as a Chowkidar, reading during spare moments; then he was promoted to teach a little school, then worked a few months in Agra. He now has charge of the Muttra book-shop, and is active in all kinds of Christian work. Recently he accompanied me to Lucknow, and slept on the veranda with the Pankah walas. On the second day he brought

me one of the men ready for baptism! His pay is five rupees. The third man is Isa Das, of Gobardhan. Recently there has been an ingathering at various sacred centres about Muttra. On the morning of June 8th I started at three o'clock in a tekha gari for Gobardhan, thirteen miles distant. Soon after starting a fearful storm arose. First dust came pouring in upon my recumbent person until I was almost suffocated. Then down came the rain. The dust was turned into mud, and darkness covered all from the rude gaze of men. But we pushed on. The morning cleared up. We had a splendid meeting in a native hut and baptized sixteen adults, and among them two Bairagi gurus, one of whom is Isa Das. He at once took hold. Has taught a school, and has travelled among his friends in the surrounding towns. He has just come in and reported a large number of inquirers at Digg, an important place beyond Gobardhan in Bhartpore territory. We propose to save India through such men as these. I am not crying down education, I am only crying up what the Lord gives us right at hand. Let us go where He leads, and follow hard after every indication of Providence.

For those who do not think there can be much done in the hot weather in the way of evangelistic work, I would say that we have had the greatest success in the hottest months. Take the following as specimens:

June 8th, at Gobardhan, 16; June 16th, at Mohaban, 19; July 14th, at Danjee, 14; July 21st, at Hathras, 10; July 28th, at Khalilganj, 19; July 28th, at Jaleswar, 26.

Upon these it may be remarked that three of the above places are shrine centres, where there never were any converts before. Not one of these converts come upon the mission for support. They are all well looked after by experienced men, and schools are started among them. It is a mistake to think that we baptize these poor people and let them go. We baptize them and hold

on to them. Our policy is to have good strong men at the centres. I divide my large circuits into sub-circuits, and put my strongest and most experienced men over the sub-circuits, then the cheap men under them. So there is system. "What I say unto you I say unto all, Watch." The local preacher watches the pastor-teacher. The preacher in charge watches the local preacher and all below him. The presiding elder watches the preachers in charge, and the bishop watches us all. If there is any work in India more interlocked, more systematic, more carefully planned, and more faithfully prosecuted than this I have not heard of it. Look at the meetings, and conferences, and conventions held at all times of the year; quarterly, district, and annual conferences for business; camp meetings, district leagues, workers' conventions, itinerants' clubs for spiritual and intellectual training; red and blue ribbon, and Kauri armies for reform. Whatever others may do, I shall take advantage of all these and push ahead, believing that that is the direction in which lies success.—*India Witness*

Hindu Puritan Reform—The Arya Somaj.

REV. F. L. NEELD, BAREILLY, INDIA.

The Arya Somāj is the most energetic of the reforming Hindu sects. It is organized for aggression, and is full of enterprise.

The founder of this sect was Pundit Dyanand Saraswati, who died eight years ago. He was the son of a Gujarati Brahmin, and was born in the year 1825. At a very early age he began the study of Sanskrit, and to read the Vedas. His father was a worshipper of the great god Mahadev, and taught his son the same worship. As the boy read and observed he came to the conclusion that idols are powerless creatures, and that it was a waste of time to worship them. He thereupon gave more time to the Vedas.

At the age of sixteen he lost, by death,

an uncle and an only sister, whom he greatly loved. These two events, in connection with his natural tendency to meditate upon religious subjects, led him to give up the gross idolatry of his people. He ran away from home to join the mendicants and bands of men celebrated for their knowledge of Sanskrit and Vedic lore. He spurned earthly riches, and set his heart fully to seek for the true religion by means of a life of austerities. When about the age of thirty he became possessed of the conviction that he should devote his life to the effort of bringing back his deluded countrymen to the pure monotheistic faith of the old Vedic times, when Hindustan was enjoying her golden age.

His teachings. He taught that the Vedas were the ultimate authority, and that modern Hinduism was a gross perversion of Vedic teaching. He denounced the early Brahmins as deceivers of the people.

Idolatry, early marriages, polytheism, and caste are among the many corruptions introduced by the Brahmins.

He agrees, with Islam, in Monotheism, but offends Islam by his caricatures of Jesus their prophet.

He agrees with Hinduism in holding to the Vedas, but strikes at the root of Hinduism by denying the possibility of an incarnation.

His points of agreement with Christianity are along in the line of its ethics, philanthropy, and spirit of progress; but he parts entirely from Christianity by denying the possibility of an incarnation, and by holding that there is no forgiveness of sins.

In his plan of salvation from the punishment of sin, he teaches that works of merit are weighed against our sins, and a balance is struck.

So far as I can discover, there is no provision for changing the character of the soul. The individual soul is left to its own unaided powers in working out a salvation from the consequences of sin by works of merit.

What these works of merit may be can be learned from the Vedas; the

Vedas are in the Sanskrit language, hence the development of Sanskrit and a knowledge of the Vedas was a prime necessity. His whole system stands or falls with the Vedas.

In his reformatory movement his first attack was directed against the Brahmins and the corruptions of modern Hinduism. His controversy was with the old conservative orthodox Pundits. He failed to accomplish anything satisfactory in this line ; the Pundits, especially those of Benares, refused to accept his new and liberal interpretation of the Vedas, and reported generally that Dyanand had been defeated in debate.

He then attempted to carry on his reform by means of schools. This plan failed, chiefly because he could not get teachers that could do his work. His last plan was to travel from city to city, establishing Somājes (societies) as working centres. In some respects this is the same method which the most successful missionaries had adopted in establishing indigenous churches.

Dyanand came much in contact with missionaries and their work, and adopted some of their best methods of organization ; and the order of worship in their weekly meetings is partly an imitation of Christian worship. In his visits to these centres he found many educated progressive Hindus who were longing to get rid of the absurdities of Hinduism ; and from this class chiefly the Somājes were formed ; the Somāj began with the most vigorous and advanced Hindus.

In Dyanand's writings and in the temper of his followers there is much bitterness against Christianity. Very many of his objections against the Bible are very crude, and based upon mistaken notions of its teachings.

His style of treating the Bible is very similar to that of Ingersoll. He was unfortunate enough to become associated with Colonel Olcott, and to yield himself to his flattery for a time ; but when he discovered that Olcott was sometimes a Buddhist, sometimes a Zoroastrian, sometimes an Aryān Somāji, but on the whole an atheist, he parted company

with him, and announced that Olcott's occult science was a " lie."

Although Dyanand was afterward ashamed of himself for having been deceived, yet he had caught enough of Olcott's spirit to make him more antagonistic to Christianity.

It is now eight years since Dyanand the founder died. During that time the Somāj has grown rapidly in numbers and influence.

Their forms of operation. They have a number of officers and itinerant preachers who "travel throughout the connection" and thus bring the local Somājes into unity with the general movement.

They have their printing presses, which they use with marked effect. From these issue religious papers, books, tracts, hymn-books, etc. Their most vigorous centre is the city of Lahore, from which they send out their leading paper, the *Arya Patrika*, printed in English.

They have quite a number of Aryā schools. Many of them are for girls. Their efforts to educate their girls and women are worthy of all praise. Several orphanages have been started, and are well subsidized by Government grant-in-aid.

In the management of these agencies they have the advantage which comes from positions of influence. Many of their members are medical officers in the employ of Government ; some are members of municipal councils ; they are in the judicial and revenue departments of Government ; in fact, so far as political influence is concerned, they have the advantage of the Christians. The interests of the Somāj are well cared for.

In view of these facts it is apparent that we have here a movement with vitality in it ; a movement which we cannot ignore.

How should we interpret this movement? Is it, on the whole, to be regretted, or should it be a source of encouragement?

1. I believe it to be encouraging ; it is most likely a result of the enlighten-

ment of Christian truth. Christian preaching, mission schools, Christian literature, and Western civilization have led them to reject the grossest and the most fundamental teachings of orthodox Hinduism.

2. It is a movement on the part of what might be called the "laity" of Hinduism, for the purpose of recovering from the Brahmins the rights which that great sacerdotal caste had usurped. They claim the right of interpreting the Vedas for themselves. These men can do more to break the power of the Brahmins, and to disintegrate Hinduism as a system, than any other human organization can.

3. Their work has already awakened the orthodox to such an extent that they have formed a society called the *Dharm Sabha*, for the purpose of resisting these disintegrating and progressive tendencies.

4. These two parties are in dispute over the question as to what the Vedas teach, and "What is True Hinduism?" This dispute has brought to light the puerility, absurdity, and obscenity of some parts of the Vedas, and will reveal more and more the false pretensions of modern Hinduism. While this process is going on, the missionary can attend more to the constructive part of his work.

What should we do to meet this movement?

1. Get into closer touch with these struggling men; they are waging a harder and a longer battle than they know; they will eventually have to look consciously to Christians for help and direction; and from these bolder spirits we may yet receive some of our strongest and most aggressive preachers.

2. The immediate matter for our attention, in view of all the above, is the training of a native ministry. This is being done to some extent; but there are latent resources in our young native Christian men that can be developed. From the homeland there should be sent sufficient funds to greatly strengthen our theological seminaries and Christian colleges.

Ministers educated in India will constitute the very best agency for guiding this movement toward Christ

Rev. S. A. Moffett, writing from Seoul, Korea, December 29th, 1891, says: "Will you kindly call the attention of those interested in the suppression of the opium traffic to the fact that Korea furnishes another argument for its suppression.

"The class of Koreans who can afford to use opium are already weakened by every kind of sensual indulgence; and now it appears that this worst of all vicious habits is to gain a hold upon them.

"I recently spent several weeks in the City of Ein ju, on the Chinese border, and found that already this habit has gained an entrance, and is rapidly spreading. I learn, also, that in the capital and in the port of Chemulpo the Chinese have established *joints*, which are patronized by Koreans, while the number who secretly use it is reported as increasing.

"With almost every other of Satan's devices to meet, we missionaries pray that this traffic may be stopped before it becomes one of the hindrances to the progress of the Gospel in Korea. Please add the voice of helpless Korea to those raised in favor of the suppression of the opium traffic.

India's Frontier and Missions.

The *Indian Church Quarterly Review* calls attention to the northwest frontier, which stretches in a long semicircular line into Central Asia, and brings India in contact with many countries and some of the most influential races in Asia. This line of frontier stations begins with Kotgarh, near Simla, and runs to Peshawur, and from there to Kurrachi—twelve principal stations, with a number of subordinate stations. These are the doorways to Beluchistan, Afghanistan, Kashmir, Persia, Turkistan, and that imperfectly defined line

of country which lies in the very centre of the continent. The *Review* says: "The position of these frontier missions is unique, not only on account of their geographical position among so many tribes and races in Central Asia, but because there are, with very few exceptions indeed, no Christian missions beyond them. In the countries adjoining and beyond them there is nothing to be seen but Buddhism and Muhammadanism, with all their desolations, which for a thousand years and more have devastated some of the most beautiful spots on earth. These missions are beacons of light which look out upon the widely extended darkness of death." The Peshawur Mission, in its report, says that the mission is on Afghan territory, and that the nation which wins and knows how rightly to make use of Afghanistan will win supremacy in Asia. Nor is Afghanistan of less importance to us religiously. We see from history how often Afghans have planted and upheld for centuries the flag of Islam, both in many provinces of India and in countries beyond it. When they once are Christians they will probably become the most zealous and energetic missionaries of Christianity of all Asia.

World's Congress of Missions.

As the missionary motive was one of the impelling forces that led to the discovery and settlement of the New World, the Columbian Exposition, to be held in 1893, in a city whose first church was planted only sixty years ago by a home missionary, is certainly a fitting occasion to set forth the results of modern missions.

The World's Congress Auxiliary announce that to make this exhibition as complete as possible, it will be the endeavor of those having in charge the Congress of Missions to secure representation from every important missionary organization in the world. They will also attempt to bring together representatives from the peoples who

have been the beneficiaries of missionary effort. With the facilities now existing for rapid travel, it ought not to be impossible to secure, in connection with the World's Fair, an Ecumenical Congress of Missions.

The papers and discussions will aim to set forth the results of missionary activity in improving the moral and spiritual condition of men; in contributing to their intellectual advancement and the betterment of their material conditions; in opening new channels to commerce and new fields to ethnological and antiquarian research. It will be shown that diversities of race have not proved insuperable obstacles to that feeling of brotherhood inspired by the Gospel of Christ. But doubtless one of the best uses of this Congress will be the opportunity it will furnish for fraternal intercourse and exchange of views on the vital questions of life and faith.

The Auxiliary, under whose auspices this Congress will be held, has been recognized and approved by the Government of the United States. It has the support of the World's Columbian Exposition, whose Directory will provide places of meeting, and in other ways contribute to its success. The new Memorial Art Palace now in process of construction on the site of the old Inter-State Exposition Building will be fitted up for the use of this and the other congresses. In addition to the smaller assembly rooms, there will be two large halls, each holding three thousand persons, where popular gatherings may be held. This Congress will probably be convened about the middle of the month of September, 1893. Societies and individuals interested in missions will make their arrangements, naturally, to visit the World's Fair at that time.

Persons seeking fuller information about the Congress of Missions will please address Rev. Walter Manning Barrows, D. D., Chairman General Committee on Congress of Missions, World's Congress Auxiliary, Chicago, Ill.

NOTE.—Missionary and other religious societies desiring to take part in the important *material* religious exhibit, which is to be made in the Manufactures and Liberal Arts Building, will communicate with Dr. Selim H. Peabody, Chief of the Department of Liberal Arts, Columbian Exposition.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Y. M. C. A. in India.

Mr. David McConaughy, Secretary Y. M. C. A., writes from Madras, India, December 10th, 1891 :

“DEAR DR. PIERSON : The work here goes steadily on. The second year has been better than the first every way. Our need of enlarged facilities grows more and more pressing. We do so need a building. With a paid-up membership of more than two hundred, our quarters are exceedingly straitened ; in August next our lease expires, and can be only renewed for a long term and at a rate at least double that we are now paying. We know of no other place available ; but we are led to believe that a building site very suitable might be obtained from Government if we could give assurance of erecting a good building. Our Hindu rival has just obtained a site on the esplanade near by, and thus furnishes us a valuable precedent. We believe the Association has greatly grown in the esteem and confidence of the people of all classes. Lately we have added to our Board the Inspector-General of Ordnance and the Assistant Adjutant-General, both out-and-out Christian men, with heart interest in the work. At home the International Committee finds its hands so tied financially that my appeals for men for Calcutta and Colombo (and even for an associate here at Madras, to enable me to turn more attention to the Indian National Committee) are held in abeyance. It is useless for me to appeal for money to build under these circumstances. Meanwhile, I am pressed overmuch with the growing work, local and national, and still more oppressed by being obliged to turn a deaf ear to calls from all sides.

“Meanwhile, our hearts are cheered by unmistakable signs of the spirit of God working with us. We cannot report spiritual results, nor even say much about them in print, as you can under-

stand and will understand still better when you get closer to the situation. I will give you a leaf, though, from yesterday's experience. Before the Bible class last evening I had a talk with one of our Hindu members, who has seemed most unlikely to receive impressions—an old student of the Christian college, filled with ideas of Bradlaugh, Spencer, and Huxley, well read and keenly logical, and philosophical to some degree. He had disavowed belief in God and immortality in talking with me ten days before ; but to my surprise he opened his heart to me last night, and said something like this : ‘ I have lately been greatly exercised about my soul. I hoped that by severe and long-continued contemplation I might attain the truth, but I find my heart less satisfied than before. I have no faith in Hinduism. I have studied Mohammedanism, but find nothing there. I have never read the Bible, although when in college I had one of the books (I think it was Luke, but I am not sure). Lately I have found myself unaccountably thinking much about Christ. I know nothing about Him save what I have gathered from fragments in various books I have read. Yet even in my sleep I have been dreaming of Him ; and last night, when only half conscious, I found myself crying out, ‘ O Christ, save me ! ’ ’ This man lives in a Brahman hostel, and of late has spent nearly all his time in our rooms, sitting often for hours at a time in a corner of the social room, looking blankly at the wall, until we feared his mind was going. Hence I was the more surprised to find his mind clearer than mine, and the Holy Spirit working mightily upon his heart. Lately he has come within hearing (but out of sight) of our religious meetings. Last evening, for the first time in his life, he came to a Christian gathering—the Bible training class—where the subject was ‘ What must I do to be saved ? ’ Already a change has been remarked in

this man's face; and I trust ere long the light of life will be shining clear and bright in his heart.

"Well, while we were talking together, the President of the Association came rushing upstairs with his face aglow, and said: 'I say, I've had the best talk to-night with S—— (a Brahman member) that I've ever had in these rooms; and he has opened his heart and told me that he is determined to follow Christ.' *That means so much* for such a man out here. He and my man, Doraiswamy Moodeliar, and three other Hindu members (one of the latter 'a disciple, but secretly') were in the Bible class, and we had a good hour. We believe we are going to see 'greater things than these,' and that ere long. I have felt hitherto that what was required was *building an association* rather than an association building; but now the need of enlarged facilities presses heavily. Will you not take this matter upon your heart and join us in praying the Lord to provide the means?"

Coolie Slave Trade in Singapore.

The following are extracts from an open letter addressed to the Marquis of Salisbury by Mr. Henry Varley, Evangelist, who, having recently visited Singapore, feels it imperative to bring before his lordship's attention the following particulars.

Mr. Varley calls attention to Singapore as an island situated in the Straits of Malacca, and commanding one of the principal highways to China and Japan; as a great coaling station and port of call for hundreds of steamers and sailing vessels.

He says: "Singapore has grown rapidly, and is increasing in importance every year. Already it contains about 200,000 inhabitants, and as an Eastern representative of imperial interests ranks high. As a great centre to which Eastern produce and commerce converge, and into which great masses of Chinese and Indian life literally pour, Singapore has few rivals and no peer.

"The 'Chinese coolie immigration

' has grown until its proportions have become very great. The year 1890 saw no less than 160,000 Chinese coolies imported into Singapore from five or six ports in China. The large number of English and Chinese agents, both in Singapore and in China, who carry on this vast and organized traffic are commonly spoken of as 'slave dealers.'

"The way in which the coolies are secured in China for the Singapore market is this: The 'agents' give striking descriptions of the successes to be obtained by leaving China and going to Singapore. To millions of Chinese these 'agents' have ready access. They are very poor, and the 'agents' agree to pay the passage of the coolies to Singapore, upon condition that each man signs a contract, which stipulates that the indebtedness to the 'agent' shall be recognized and refunded out of the coolie's wages. So far all seems fair and above board. From the moment, however, the contract is signed, the coolie's liberty is a thing of the past.

"On arrival at Singapore these untold thousands of nearly naked Chinese are drafted into large receiving sheds and houses, from which they cannot go away, though the actual indebtedness to the 'agent' seldom exceeds 10s. to 15s., or four dollars Singapore currency. Hundreds of the coolies are crowded into carts and conveyed to empty houses in various parts of the city. Crowds of human faces peer through the iron bars of the windows of the rooms into which, as human cattle, they are driven, in which they are imprisoned, and from which there is no escape.

"Tens of thousands of these coolies are, within a few days, forwarded by English steamers, at the will of the 'agent,' to Java, Borneo, Sumatra, Johore, and scores of places in the Eastern Archipelago. Iniquitous and exorbitant charges are made by these 'slave dealers,' and until their unjust demands are paid the coolies know no freedom. The coolie does not hire himself out. It is the 'agent' who sells his services often for a miserable wage.

The Chinese are thus committed to a system of enforced labor, and where they have no voice concerning their position, work, or pay. There are no Courts of Appeal; and outside Singapore there is no English law either to protect or to deliver the coolie.

"The Chinese coolie immigration traffic is a system of slavery with a thin veneer over it, in order to its concealment and indefinite extension. This conviction is common in Singapore, but the infamous traffic is profitable! It pays, and hence there is criminal silence on the part of many who should speak out in words of burning indignation.

"A prominent Government official, who for several years has had special oversight and inspection in regard to the coolie traffic, admitted that 'practically it is an organized system of slavery on a very large scale.' Referring to the contracts, he said, 'I do not think they are instruments of oppression up to the point of arrival in Singapore. It is after the coolies leave us and are forwarded to the sugar plantations, cotton gardens, and places of service in the various islands where the 'agents' send them.' Exactly. Beyond the ten or fifteen shillings which the coolie owes for his short passage from China, the 'agent' has no just claim against him.

"This traffic involves every year the liberty of 150,000 Chinese subjects. Were such an infamous system attempted in regard to Englishmen in any part of the earth, not only would the civilized world rise in indignant protest against it, but the moral and material forces of the British nation would combine to overthrow and stamp out the infamous traffic.

"Can we be surprised at the strained relationships between the English and the Chinese? That Englishmen should be spoken of as 'foreign white devils' suggests, in the light of these terrible facts, sagacity and truth, rather than ignorant prejudice, on the part of the Chinese. No wonder that they suspect the national and commercial honesty,

and distrust the Christian and missionary efforts of Britain.

"That this English slave trade in Chinese coolies, which has existed for more than twenty years in Singapore, has so seared the conscience of the colonial authorities, that the year 1891 sees more than twelve hundred opium dens in full blast in Singapore! These houses have been licensed by the Imperial Government in order to carry on this degrading traffic, and so abnormal has been the growth and spread of this traffic that nearly three fourths of the total revenue of Singapore for the year 1890 was received from the licenses and sale of the deadly opium.

"The Imperial Government goes still further, and licenses a large number of immoral houses in Singapore. It is possible to-day for any man or woman to apply to the representative of the Imperial Government for a license to keep a house of ill-fame, and it will be granted. Whole streets in Singapore are thus licensed for purposes of immorality. In some houses from twenty to fifty girls, many of them mere children, are kept in stock, and exhibited in their tawdry finery to all who pass by. In the main they are imported from China and Japan. Scores of them have been bought, and in hundreds of cases are the property of the vile men and women whom English law has licensed, and whose houses the police are instructed to protect and regulate. From Hong Kong, notorious for its degrading traffic in Chinese women, the bulk of these girls are shipped, and the immoral purpose for which they are brought to Singapore is perfectly well known. They have been sold for money into a degrading moral slavery more terrible even than the traffic in Chinese coolies.

"Is it anything less than appalling to find the Imperial Legislature of the first and greatest Empire in the world protecting and tacitly recognizing human slavery and slave-dealers, licensing opium dens, as also immoral houses, and their degraded keepers?"

[We feel constrained to say that the above is one of the most terrible indictments ever brought against a Christian nation ; and we cannot doubt the British Government will institute an investigation.—EDITOR.]

Letter from Mr. Williams.

A short time ago I paid a short visit to the Lushai Hills, and was accompanied by Mr. Aitken, of Calcutta. It is my wish to go and start a mission among the Lushais. I have already written home to the directors of our mission about the matter. If they *cannot* see their way clear to help me, I may feel it my duty to go there without any guarantee of their support—simply relying on the promises of Him who gave the great command : “ Go ye, therefore, and make disciples of all the nations.”

It is my plan to take Khasi teachers and evangelists with me. Some of the young men of these hills have made great progress in education. One has passed the Calcutta F.A., and is preparing for his B.A. ; and the number of thould who have passed the Calcutta entrance is increasing every year.

The Director of Public Instruction told me the other day that the young men of our normal school were the first throughout the province in mathematics in the last examination ; and they were under a disadvantage, too—they had to do their work in English, a foreign language, while the Bengalees and Assamees were doing it in their own.

If the Khasis who are not Christians can accompany our troops to Lushailand as coolies and *harlots*, surely the Khasis who are Christians can go there to teach the people the way of life !

The Government will be ready to give a substantial support toward schools. Without primary schools, it will be very difficult to carry on the work. The schools have been the backbone of the mission in these hills, and I do not know how we could get on without them.

I prayerfully hope the directors will

see their way clear to grant my request. It is not a very great one, especially when they have in their hands about £40,000—jubilee collection—only my own salary (single man). I have promised them not to ask anything for buildings, etc., for the first three years.

I shall let you know again the decision of our directors. Something will be done at the General Assembly, which will be held in South Wales about the end of this month.

WILLIAM WILLIAMS.

KHASI HILLS, ASSAM, June 18, 1891.

Captain E. C. Hore, the African missionary explorer, will publish about the end of March a volume with the title “ Tanganyika ; Eleven Years of Central African Work.” It will be illustrated with a portrait, and eleven full-page illustrations from the author’s own sketches, surveys, and photographs. It will be a complete and concise account of the London Missionary Society’s Central African Mission, accounting for each of its members and all its proceedings from the commencement to the present time. We believe it will be the first report of the share that English Independents have had in the opening up of the great new regions of Central Africa. Tanganyika is the only one of the great Central African lakes that has been definitely surveyed, and this has been done by Captain Hore, who may be regarded as, in a great degree, the discoverer of the lake.

It is said that during the nine years and six months preceding December, 1884, there occurred in Japan 553 earthquakes, averaging one earthquake for every six days and six hours. Professor Milne makes the average even greater than this. He could trace an average of an earthquake per day in Nagasaki, in the extreme south of the Japanese Archipelago. If the statistics were compiled from the returns of officials from all over the country, only those shocks which caused loss of life or damage to property would be included.

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. J. T. GRACEY, D.D.

India—Hinduism.

India still remains one of the greatest problems for evangelism the Christian Church has to confront. Its vast extent is still not realized by non-residents of that land. It is not a country as one would speak of a country of Europe, but, rather, it is a continent. From Peshawur on the north, to Cape Comorin on the south, it measures, in a straight line, 1900 miles. From Assam on the east, to Kurrachee on the west, its extent is equal to its length. Leaving out Burma, it is equal in length to the distance from Edinburgh to Constantinople. Its breadth is equal to a line stretched from Sicily to Moscow. Its population now is known to number 285,000,000 of souls—souls for the redemption of whom Jesus Christ died. Bengal has a population so dense that it seems impossible to take it in. It counts 500 persons to the square mile. The whole of British India counts 233 to the square mile; half the population of the empire is in the Gangetic valley, where access is easy to them. Madras has more people than Italy and Belgium; the Panjab has as many as Spain and Portugal; Bombay has as many as Belgium, Holland, Denmark, and Sweden put together. Of the total population of India perhaps 200,000,000 may be put down as Hindus; 50,000,000 are Muhammadans; 25,000,000 are of the ruder races, known as the Hill tribes or aboriginal tribes. These are the aborigines of the country. Some of them have become somewhat Hinduized. It is a hard task to lead one Hindu to Christ; but there are not less than 200,000,000 to bring over to Christianity. But year by year the people are less disposed to defend their own religion. The attendance on religious festivals is less and less. Christian schools are making a profound impression on the native mind. Even if we recognize the fact that there are more people in India

to-day that are heathen and Moslem than ever before, because of the birth-rate increase under the splendid protection and father-care of the British Government, the fact still remains that there is less of Hinduism. It is greatly modified and moderated. It is less cruel, less in force in its worst forms. It is less defended and seen more and more to be less defensible; hence there is really a different sort of Hinduism; and every year sees more and more disposition to find something that shall more commend itself to reason.

THE ROMAN AND INDIAN EMPIRES COMPARED.

We find in the *Missionary Herald* of the Baptist Missionary Society of Great Britain so forcible a contrast between the Roman and Indian empires that we venture to draw largely from it:

“Each empire, in a very wonderful way, grew gradually and inevitably from a very small beginning—the village of Rome and the handful of merchants in India. In extent there is not very much difference between them. In each case a large number of different nationalities, with different languages, have been bound together under one political rule, and in each case the result has been *Romana pax*, perfect order and peace. Each military system has had both foreign and native troops; the ‘centurion of the Italian band’ is, in modern parlance, a ‘captain of an English regiment.’ The Roman roads are paralleled by the Indian railroads. The Roman proctor typified the English magistrate, and the principles of Roman and English law are not very different. A magistrate in India would say: ‘It is not the manner of the English to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.’ And if asked to interfere in a purely religious dispute between native and native, he would say: ‘If it were a matter of wrong or wicked lewdness, O ye Hindus and Muhammadans, reason would that I should bear with you; but if it be a question of words and names and of your law, look ye to it, for I will

be no judge of such matters.' 'King' Agrippa was evidently an inferior personage to the Roman Festus; just as an Indian Raja, with all his pomp and titles, must be prepared to obey any orders given him by plain Mr. John Smith, the English resident. The spread of the Greek language in the Roman Empire is paralleled by that of the English language in India. Other points might be noted, but these will suffice to show how much of similarity there is between the two empires. From a missionary point of view, however, there are two important points of difference. In the first place, the population of India is *more than double* the estimated population of the whole Roman Empire in the zenith of its power. And, in the next place, the religions of India, when mission work was commenced there, were not somewhat effete, as was the case with the popular religions of New Testament times, but both Hinduism and Muhammadanism held full sway in the hearts and lives of their respective votaries, and to a large extent they hold full sway still. The one word 'caste' sums up a host of difficulties which apostolic workers had not to encounter.

"The evangelization of India is, therefore, a far harder and vaster task than was the evangelization of the whole Roman Empire at the time of our Lord. It took three centuries to make Rome even nominally Christian; let us not be discouraged if in less than one century so little comparatively seems to have been done in India."

NATIVE POLITICAL AND OTHER DEVELOPMENT.

It is a mark of favor toward the Government of the British in India that the natives should meet in council to debate national issues. On December 28th last the Native National Congress met at Nagpur, the capital of the Central Provinces. Eight hundred delegates were in attendance from various provinces, and some four thousand visitors were present watching the proceedings. The Chairman of the Reception Committee spoke in the highest terms of the British rule in India. He said the keynote of the movement was loyalty to the Crown and attachment to the British people to whom India owes her re-birth. He declared they were desirous of an everlasting union between India and

England. A Brahman named Charlu, of Madras, was elected President of the Congress. We do not know how many of the members were native Christians, but probably a goodly number, as the Congress of the year before had forty such members in it.

Kristo Samāj.—A Christian conference has been held at the place of the meeting of the National Congress. Last year (December, 1891) brethren from the various provinces—Bombay, Bengal, Central and Northwest—met every morning at the Free Church at Nagpore.

On Tuesday morning Kali Charn Banerji, of Calcutta, spoke on the *Kristo Samāj* movement, and defined the self-supporting church as one that can supply spirituality on the conservative and aggressive side, both to build up and extend the Church. The usual idea of a self-supporting church was one which could pay its own pastor, but if, instead of putting the money question in the front the man question was made the first thing, the question of self-support would be solved.

The plan of the *Kristo Samāj* is thus, explained by Mr. Banerji: "A number of us are banded together; we endeavor to recognize gifts and utilize them. When we find a brother spiritually gifted, we don't raise human questions of education, ordination, or whether he has passed through a theological course. We do not recognize technical conventionalities. A man that has a gift may be engaged in a secular calling; we do not allow these accidents to prevent our using that brother. No one is accepted as a member of our *Samāj* who will not engage in personal work. Every disciple can do something. We are not satisfied with work by proxy; so when every one works and they do not look for money, the church is self-supporting. The money question is laid aside altogether. On the other hand, a person cannot claim a spiritual gift and thrust himself on the congregation. The call must come from the congregation. The great thing before us is to band ourselves together for the evan-

gelization of the world ; we do not care to have every one give up their differences of opinion. Our idea is to spread a canopy over all the tents, thus putting them all under one roof." Surely this indigenous movement for unity on the part of Indian Christians should call forth the active sympathy of all God's people.

Aryā and Brahmo Samāj.—The Aryā Samāj and Brahmo Samāj are new schools of Hindu thought caused by Christianity. Dr. Hooper, Principal of the C. M. S. Divinity School in Allahabad, states that a century of evangelization in India has had a vaster effect on the country than Islam ever had. "Indian converts to Islam became so for the sake of the social rise it gave them. They remained stationary in numbers, and had no influence on surrounding Hinduism. The Gospel, with its half million converts, has almost turned Hinduism upside down already." The Brahmo Samāj has not gone beyond the Bengali race. It has intense faith in prayer and in Providence. It speaks with the highest respect of Jesus. Its main tenets are the fatherhood of God and the brotherhood of man. It is loyal to England. The founder of Aryā Samāj was Dayanand Saraswati, who died in 1883. Christian missionaries now meet with this sect everywhere. By its name it professes to honor Indian antiquity. This school wishes to be what the Aryans were when they came into India. It rejects late developments of the Hindu mind. It is theistic, but in a cold and lifeless manner. It has nothing of the warmth of the Brahmo Samāj. It rejects incarnation, atonement, inspiration, and the miraculous generally. It checks conversions to Christianity. At Allahabad in 1884 a convert who was baptized by Dr. Hooper, meeting with this school, apostatized and never came to the Lord's table. This Samāj carries on its anti-Christian attack by preaching, tract composition, holding meetings and private conversation—all of them methods learned from Christianity.

The Opium Question.

We have received from Mr. Alfred Dryer, of Bombay, some statements about the opium question, now being so urgently pressed on the British at home, which show that it is not merely a question of demoralizing China, but India has also come under the curse. There has been a great increase in the Indian consumption of the drug. Mr. Dryer says, that "taking the official figures, we find that the consumption of opium in the Bombay Presidency in the financial year 1876-77, was 24,765 pounds. At the end of the next three years it had increased 72 per cent. At the end of the next three years it had increased to 275 per cent over the total of 1876-77. At the end of the next three years it had increased to 426 per cent over that total ; and at the end of the next three years to 494 per cent. In the following year (1889-90), the last for which a report has been issued, the consumption of the poison had increased to 549 per cent over that of 1876-77.

"In the annual official document entitled 'Statement of the Moral and Material Progress of India,' issued last May, it is shown that in the year under report, the consumption of opium had increased also in the Northwest Provinces and Oudh ; in the Central Provinces ; in Assam ; in Lower Burmah ; in Berar, the assigned districts of Hyderabad ; and to a small extent in Madras Presidency.

Mr. Dryer says, further, that over twenty-three thousand persons in India have set their signatures to one form alone of petition to Parliament against the wrong done the country by the opium traffic, while nearly one hundred newspapers and periodicals have issued anti-opium supplements.

The Great Religious Movements in India.
—We have two able articles in this number of the REVIEW on the great revival in North India. It is a wonderful pentecost. Indications of the same thing elsewhere are found widely over India, especially among low-caste peoples.

The *Indian Witness* has the following :

"The four district conferences in Rohilkhand — viz., Bareilly, Pilibhit, Moradabad, and Amroha, met in joint session at Chandausi on Tuesday morning of this week. The attendance was very large and the reports encouraging. The Rev. P. T. Wilson, M.D., reported 3485 baptisms in the Bareilly district. The Rev. Zahur-ul Haqq reported 1884 from the Amroha district. The Rev. J. C. Butcher, M.D., reported 2200 from the Moradabad district, while the Rev. Ibrahim Suliman brought up the rear with 1143 from the Pilibhit district. The grand total of baptisms reported throughout the four districts was thus 8712, a number which ought to startle those on whom the responsibility of caring for these converts rests. The large audience was profoundly moved by these reports, and several hymns of triumph were sung with great enthusiasm."

Referring to Bishop Thoburn's visits to these district conferences it further says :

"Since Bishop Thoburn left Calcutta he has attended district conferences at Hathras, Narsinghpur, Meerut, Barabanki and Chandausi. The sum total of baptisms for the year officially reported at these meetings is over *fifteen thousand!*"

Bishop Thoburn, writing of this revival, says :

"The whole atmosphere here seems full of the feeling that a great ingathering is near at hand. The workers are a lowly company, and many of them but half-taught converts themselves; but when I compare them with the men we had around us twenty-five years ago, I thank God anew for every one of them. They know nothing whatever of failure or discouragement. They expect success, and expect it upon a scale which those of earlier days never dreamed of. In every direction the fields are said to be white to the harvest. As the reports were made, I at first asked each man how many inquirers he had in his circuit. The lowest number mentioned by any one was two hundred; and when some began to speak of thousands I ceased to ask the question.

"Some of the calls which reach our workers are very urgent. Brother Hasan Reza Khan spoke of people who had sent to him, saying: 'Months ago we threw away our idols and sent for you to come and make us Christians; but

you do not come. We have no idols now, and yet we cannot be Christians. What shall we do? Do come to us, and make us Christians.' Some people may smile at such a request, and only notice the ignorance which the request to 'make them Christians' indicates, but for one I feel more like crying than laughing when I hear the story. The poor creatures are sincere, and their ignorance only gives them a stronger claim upon us. Had such a spectacle been seen thirty years ago, all India would have heard of it, and missionaries would have competed for the opportunity of hastening to them with help and comfort."

Hinduism.

Sir Alfred Lyell delivered one of a series of addresses in London on the various religions of the world, all of which were given at South Place Institute. The religion which Sir Alfred treated was Hinduism. It is a masterly presentation of the complex system, or conglomerate of all systems and no systems which we know as modern Hinduism. We cannot even give an outline of the lecture. In concluding, he said: "Hinduism has always been changing more or less, and it will go on changing faster than ever under the influence of contact with Europe. There has always been a reforming school of Hinduism—a desire to throw off the coarser conceptions and practices, and to adopt things more spiritual and morally better. There have been recently attempts in this direction; there has been a desire to prove that the Vedas, the original sacred books, do not sanction the abuses of Hinduism; that they may be interpreted as against the prevailing idolatry, and that the real Hinduism prescribed by Holy Writ is a much higher and purer revelation. . . . He says that "the real substance and mainspring of Indian religion is not polytheism, but pantheism. There can be little doubt that the whole edifice of polytheism is likely to break up and melt off the surface of civilized India; that their immemorial superstitions will collapse before the steady maintenance of peace

and law, the advancement of learning and the influx of knowledge. . . . The air is charged with spiritual enthusiasm, so that no one can say whether some ardent faith may not suddenly blaze up in the midst of India that will shatter all the old fabric of religion, and lead away the great Indian multitudes in an entirely new direction."

"*Are We Really Awake?*"—This is the caption of an "Appeal to the Hindu Community," which has been largely circulated in India. We quote from it a single paragraph :

"The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find the mischief under which we Hindus at present labor is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. . . . The countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

A Kindly Feeling Toward Missionaries.

—Some five hundred persons, among whom were representatives of all classes of Hindus and Mussulmans, met in one of the cities of India to welcome back a missionary who had been temporarily out of the country. A native pastor, writing an account of the occasion, says that the chairman was a Brahman, who, after stating how the people owed "much of the enlightenment of the present day to the indefatigable exertions of the Christian missionary," said: "As a living instance of their success, I point out to you our to-day's meeting. What is the scene that presents itself to the eye? Hindus and Muhammadans—the true descendants of the once Hindu bigot and the Mussulman fanatic—have met under the same

roof to offer a hearty welcome to a Christian missionary, who has for his avowed object the pulling down of both Hinduism and Muhammadanism. Had it not been for the education that we have received under this Christian Government, and through missionary labors, I should have to-day been stoned by the bigoted idolaters of my own religion, for having committed the most unpardonable crime of taking such a part in to-day's proceedings."

A Moslem Convert.—Dr. Clarke, of the C. M. S. at Umritsur, says :

"Some time ago there was a young Muhammadan, the son of a great Muhammadan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, 'If I can only get possession of a Bible, I might get what I need.' Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and desirous of throwing off Muhammadanism. When his father heard of it he offered a reward of five hundred rupees to any one who would kill his son, and two hundred to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together other mullahs and read it to them. He also said: 'We have noticed that this is the New Testament; that shows me that there must be an Old Testament; and they have sent me to get the Old Testament.' I had the pleasure of giving him one; and later on, he came with his son, and said: 'The God of my son, whom I wished to murder, is now my God; baptize me too into the faith of Christ.'"



GENERAL MAP OF INDIA.

—On the Malabar coast is a community called Syrian Christians, who claim to have been converted by St. Thomas, whose tomb they point out south of Madras. They number possibly 300,000.

—The first Protestant missionaries to India were Ziegenbalg and Plutcho, who were sent in 1706 by the King of Denmark to Tranquebar, on the Coromandel Coast. In 1750 the mission was joined by Schwartz. When the English wanted to treat with Hyder Ali, he re-

fused to receive an ambassador, but said: "Send me the Christian" (meaning Schwartz); "he will not deceive me." William Carey and Thomas landed in India November 10th, 1793.

—The Roman Catholic religion was introduced by the Portuguese, who conquered Goa in 1509. Thirty years later Xavier began an earnest mission work, subsequently continued by others. According to the census of 1881, they numbered 865,643.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—More than 2,000,000 barrels of beer were brewed in Milwaukee during last year.

—The Mennonites, numbering in all but 41,451, are yet subdivided and re-subdivided into no less than 12 fragments, of which the largest has but about 10,000 members, the smaller tapering off to 471 and 352, while the least, the "Apostolic Mennonites," to wit, has only 209! The phenomenon must have given a fearful strain to the risibles of the census-taker.

—Rev. George Grenfell, of the Baptist Congo Mission, says that in Central Africa there is an area of 4000 square miles larger than the whole of Europe still unoccupied by a single missionary; that the centre of Africa cannot permanently be evangelized by white men, but the greater part of the work must be done by the natives themselves, and the natives are showing their fitness for the task.

—A pagan testimony and a pagan notion. Mr. Lawton, one of the China Inland missionaries in the extreme northwest of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian church. Mr. Lawton expressed his surprise at such generosity, but the pagan answered, "You are doing an excellent work here, and in helping you with my best I hope to obtain a small part of your merit."

—Though the vast bulk of Asia is not exactly "partitioned" out among the potentates of Europe, yet reasonably large slices of territory are possessed by several. Of course Great Britain leads, with 2,240,000 square miles and some 300,000,000 subjects; the Netherlands bear sway over 700,000 square miles and 30,000,000 subjects; Russia, with 6,500,000 square miles, and France,

with 200,000 square miles, have each about 18,000,000 subjects; Spain, 115,000 square miles and 9,600,000 subjects; and Portugal, 8000 square miles and 850,000 subjects.

—This is the way it looks to one missionary, the Rev. Frank W. Warm, Methodist Episcopal, of Calcutta: "In the United States there are about 65,000,000 souls; and of these there are, according to the New York *Independent*, including Catholics, 20,000,000 communicants; which, with the children and those directly influenced, would easily make another 30,000,000, leaving only 15,000,000; and it is scarcely probable that there are so many unreached. When one looks home and reads the *Methodist Year-Book*, and finds that for pastoral support, church extension, freedmen, Sunday-schools, Board of Education, Woman's Home Missionary Society, superannuated preachers, church building, and local current expenses there is used \$19,673,000, which with the \$460,000 of the missionary money used for home missions makes a total of \$20,138,000 and deducts from that the total given to foreign work of both the parent and woman's societies, \$686,000, it leaves a majority for the home work of \$19,452,000 to do the Methodist part of the work among the 65,000,000 in America; but in the foreign fields there are of the heathens easily 1,000,000,000 souls starving for the bread of life; and Christ says: 'Give ye them to eat;' and for these the missionary grant, including both societies, is, say, \$700,000. Brethren at home, if you could live a number of years in the foreign fields and be conscious of being surrounded by hundreds of millions who know not Jesus, and then look at the Methodist Church giving \$20,138,000 for her part of the work among the 65,000,000 of America, and \$700,000 for her part of the work among 1,000,000,000 of starv-

ing souls, I think you would learn more lessons than did Mr. Bultitude in Dick's school."

—Sabbath observance is finding favor in an unlooked-for quarter. For even in Paris a movement is on foot to secure the popular observance of Sunday, and a very strong society has been formed to further this cause. The honorary president of the society, Senator Jules Simon, says: "We desire that our workmen may have a day's rest once a week, and Sunday is naturally the day we have chosen. But our undertaking is a difficult one, because it runs counter to numerous customs and interests which do not like to be interfered with. At present our factory hands and shop people work not only during the long hours of every week day, but also on Sundays. We do not wish to forbid people from working on Sunday if they wish to do so, but we aim to prevent them from forcing other people to work." And Leon Say, the eminent political economist and deputy, who is president of the society, says: "Our society is the result of a congress of social economists held in Paris during the exhibition of 1889. It was then unanimously recognized that a weekly day of rest is indispensable to the working classes. We do not ask for legislation, but depend entirely for success on the power of persuasion. Two years ago our society numbered 20 persons; to-day we count over 2500 members, made up of republicans and monarchists, Catholics and Protestants, bishops and free thinkers. We have already achieved some practical results. In the post-office we have got the hours shortened on Sunday, and we are now laboring with the railroad companies." In Germany also a similar agitation has been begun.

—Says John Dudgeon, a medical missionary at Peking: "The evils of the use of opium in China are everywhere apparent. Every heart that is not dead to the sentiment of pity must be filled with commiseration at the prospect of

the vast evils which spring from this source, and of the dire calamities which opium entails upon the Chinese people. Those who live and work among the people are, alas! only too conversant with the evils to health and wealth, and the moral and social degradation which follows the use of the drug. Smokers and non-smokers alike condemn the practice; the former wish to be free, and yet cling to the pipe as its slave; the latter acknowledge that interdiction of the native growth would only increase the Indian import and cause still more silver to flow out of the country. Fifty years ago we had only to contend with the foreign import; now we have in addition the large native growth. Then we had probably not over 2,000,000 of smokers; now 20,000,000 is probably not an over-estimate.

"The evil seems spreading more and more every year. It is slowly finding its way into agricultural districts. It is permeating all classes of society, and is not looked upon with the same abhorrence as formerly. The legalization of the import did much to spread its use. The growth of the poppy is, for the same reason, extending also into new regions.

"This gigantic evil pervades all classes. The habit is particularly common in the opium-producing regions, where, it is estimated, 80 or 90 per cent of the men above 20 years of age smoke, and 50 or 60 per cent of the women, not to speak of many young people in their teens. In the cities the practice is also common. In the non-producing districts, the evil is chiefly confined to the cities; the villages are comparatively free. An official estimate for the whole Empire gives four tenths for the coolie class, six tenths for the merchant class, and three tenths for the official class. In Canton over seven tenths of the officials smoke. In Hunan not one tenth of the same class are addicted to the pipe. In the 6 Boards at Peking there are very few opium-smoking high officials. It is cheering to note, amid such a wide extension of the vice, that the Imperial

family, and the high officers of State, in the capital and throughout the Empire, may be said to be free from it."

And it further appears from the following statement, that the opium scourge is by no means confined to China: The *Calcutta Medical Record*, the principal medical periodical in India, says: "Dreadful as are the evils of alcohol, the pernicious consequences of indulgence in opium are more vastly terrible. By it human life is shorn of every vestige of nobility and moral responsibility. The mind is rendered insensate to every ennobling desire or sentiment, and the moral nature of man is unfathomably degraded to even greater depths than brutishness. Digestion becomes steadily and speedily impaired, and the whole physical sequellæ are those of emaciation, attenuation, and devitalization of muscle, nerve, and brain. Opium numbers its victims by thousands in Calcutta alone, and every city throughout the length and breadth of this vast empire of India and Burmah yields a condemning freight of evidence of physical suffering, moral degradation, and social ruin, which none but a callous Government steeped in the luxuries of an irresponsible bureaucracy would dare to despise. Yet this awful stigma attaches to the Government of India, that it not only freely permits the sale of a pernicious drug, but protects and encourages the continuance and permanency of its ravages among a people whom it has been called upon to regenerate and save."

—"To what purpose is this waste?" is the perennial exclamation of all such as have little faith and love, and even less knowledge, concerning missions. But nothing is more certain than that there is no waste to speak of, not even much lavish expenditure, but about every dollar is wisely and economically placed. Let one case stand for a host: The Rev. F. E. Hoskins, missionary of the Presbyterian Board in Zahleh, Syria, gives, in *The Church at Home and Abroad* for January, an interesting *résumé* of "how

the money is spent" in his station. The total transactions for the year amounted to about \$8500; of this nearly \$2000 came from native interest and co-operation in educational work, a small sum being secured from outside sources. The remaining \$6550 was charged to the Presbyterian Board. Itemizing this he shows that less than \$2000 was expended for the salaries of missionaries, rents, and repairs; \$3300 was paid as salaries to 36 native preachers and teachers; \$350 went for the assistance of 35 boys to enter college and boarding schools; \$160 for educating 2 men in the theological seminary; \$300 was spent by the missionaries and helpers in touring, and \$300 more for rents and repairs of churches and schools and a dwelling in the village, while \$140 was expended in postage, messengers, medicine, and miscellanies, including stoves, benches, clocks, chairs, maps, etc., for 23 schools and 18 Sunday-schools. The total force supported by this expenditure consists of 2 ordained American missionaries with their wives, 36 native helpers, 3 of whom give all their time to preaching and touring, and 21 preach on Sunday and teach through the week; the remaining are other assistants. The preaching is conducted in 19 centres, and more than 50 villages are visited. There are 2 organized churches with 155 members, 23 schools, and one bookstore. Half of the salary of the keeper of the store and the whole of the salary of the colporteur are met by the American Bible Society. Not one cent has gone for any purpose except the work of preaching and teaching the Gospel.

—The following survey of the work of the Foreign Sunday-School Association is given in the *Independent*: Germany has now more than 3000 Sunday-schools, with 30,000 teachers and 300,000 scholars. So completely has official opposition ceased, that some years ago the highest Church Council of Prussia ordained that all candidates for ordination should be trained in organizing and conducting Sunday-schools. Besides the

Central Committee at Berlin, local unions exist in various parts of Germany where teachers meet for discussion of methods and comparison of experience. The first great National Sunday-school Convention ever held on the European Continent was the Jubilee of German Sunday-schools, which was celebrated at Berlin, October 7th-9th, 1888, while commemorative services were held simultaneously in many towns and cities of Germany.

France has more than 1100 schools, with 4500 teachers and 115,000 scholars; Switzerland, 1500 schools, 6522 teachers, and 97,890 scholars; Holland, 1400 schools, 3800 teachers, and 150,000 scholars; Sweden and Denmark in nearly equal proportion. In Roman Catholic countries peculiar difficulties have been encountered; but Italy, Spain, Portugal, Belgium, and the republics of Central and South America have many faithful teachers, who, with the aid of attractive little papers supplied by the Association, have won the hearts of the children about them, and are doing untold good. The Sunday-schools on mission ground, though not originated by the Association, have been largely aided by it in supplies of papers and hymn-books, and its correspondents are found on every continent.

—The Catholic clergy of France number 55,540 men. Among these are found 18 archbishops, 69 bishops, 3420 pastors of various ranks, 182 vicars-general, 31,255 assistants, 7109 vicars, and 700 other ecclesiastics. The Reformed and other Protestant clergy number but 720. The religious budget—the amount the Government appropriates for the benefit of such denominations as are “recognized”—for 1892 is 45,057,157 francs. The foreign clergy who hear mass in any other language than French are not paid out of the State treasury.

—Berlin has for its 80,000 Jews, 8 synagogues; for its 120,000 Catholics, 10 churches and chapels; for its 1,250,000 Protestants, 44 churches and chapels—namely, 32 parochial and 6 “per-

sonal” congregations. In addition there are 36 places where public Protestant services are held each Sunday. Of these 20 are in institutions of various kinds, the remainder are the gathering places of the City Mission Society. In recent months 7 new churches have been begun, of which, however, 3 are to take the places of existing churches. And in this connection the statement, surprising, and almost incredible to American readers, is made that, if it had not been for the personal intervention of the Emperor and the Empress probably not a single one of these 7 new churches would now be in process of erection. Permission to build a new church in Berlin can be secured only when the proposal is passed upon favorably by no fewer than 19 official bodies and persons—an unheard-of amount of red tape! Many of these bodies and persons, that range from the Emperor down to the sanitary police, are antagonistic to the interests of the Church, and, if possible, delay or defeat such projects. In this way, only recently, two of the best building places in the city were lost to the Protestants and secured by the Catholics. The largest of the new churches has a seating capacity of 2000 and cost 400,000 marks.

—The “Encyclopædia of Missions” gives statistics of 8 societies doing missionary work in Mexico. They are these, and arranged in the order of the importance of their work as determined by figures: Methodist Episcopal, South, Methodist Episcopal, North, Presbyterian, Presbyterian, South, Southern Baptist Convention, American Board, Associate Reformed Presbyterian Synod, and Cumberland Presbyterian. In all, these societies employ 51 male and 78 female missionaries, with 128 ordained natives and 199 other native helpers. In the 201 churches are found 13,263 members, and 6363 pupils in the 145 schools.

—Rev. M. C. Harris, Methodist Episcopal, San Francisco, writes: “In 1877 the first Japanese knocked at the doors of the Chinese Mission of this city. Dr.

Otis Gibson, superintendent, kindly admitted them to the evening school. Kanichi Miyama was the first convert. He is now a member of the Japanese Conference, doing grand service for the Master. The work has prospered from the beginning until now. Within the past year 100 were baptized and 127 received into full membership. Conversions occur daily. The last month they have averaged above 1 per day. For two years there has been a continuous revival. A church has been formed and organized for work, and is looking forward to self-support in the near future. The members give gladly of their substance. In liberal giving it would be hard to surpass them. Upward of 20 preachers have been sent out from this mission to Japan and the Sandwich Islands as evangelists to their people. Some 25 more have been called to the ministry, and are ready for service. Here is a great opportunity to honor God and save thousands. Who will help us? For the past six years the Mission has carried on its work in leased buildings. It is recognized by all who understand the situation that a *church building* is a necessity. The Japanese Christians are deeply interested. They have pledged \$5000, and will raise it. They are contributing toward this sum by the month. A goodly sum is already collected and invested in the savings-bank, where it is drawing interest. They are mostly poor students, and can give but little. The estimated cost of the lot and building is \$25,000. We must appeal to the friends of the cause in America. Who will consecrate something to build a house of God for the Japanese in San Francisco?"

—One feature at a church entertainment in a certain place not long ago was a native Indian woman engaged in basket-weaving. A little maiden, after watching her movements a while, looked intently at the pleasant, dusky face, and exclaimed: "Why, mamma, she isn't like an Indian at all; she loves God just the same as we do!"

"During the 81 years that have elapsed since its organization, the American Board has sent out 2083 men and women. The force now in the field numbers 200 men and 333 women, distributed over 22 mission fields in the Turkish Empire, British India, China, Japan, Africa, and in Papal lands. The receipts from donations and legacies aggregate about \$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field. No fewer than 475 churches have been organized, into which have been received on confession of faith not far from 110,000 souls. The missionaries of the American Board have reduced 28 different languages to writing among the ruder races. In these, and still more in the languages of the civilized races among whom missions have been established—as in India, China, and Japan—a missionary literature has been created, including grammars and dictionaries, translations of the Scriptures, and educational and religious works, amounting to more than 2,000,000,000 of pages. Higher Christian education has constituted an important agency in the work of the American Board, especially during the last twenty-five years. During this period the number of higher institutions for Christian education has increased from 18, with 437 pupils, to 122, with 7780 pupils. Who can estimate the influence of these young men and young women, now brought under the daily influence of cultured Christian teachers, on the thought and life of the next generation of their countrymen?"

—The Census Bureau has recently published some interesting statistics relating to the Lutheran Church in the United States. From these it appears that this branch of the Protestant communion, upon various grounds, is separated into 12 independent synods. The total of all the subdivisions is 1,199,514 members. The Synodical Conference numbers 357,153; the General Council,

317,145 ; the General Synod, 164,640 ; the United Norwegian Church of America, 119,972, etc. According to language employed in public services, the Lutherans are divided as follows : Synods having 454,005 communicants are almost wholly German ; 232,512 are partly English and partly German, while but 198,997 are wholly English. Besides, there are 190,154 Norwegians, 88,700 Swedes, 13,674 Danes, 1991 Icelanders, and 1385 Finns. This denomination has its organized representatives in almost every State and Territory, Pennsylvania leading with 219,069, Wisconsin standing next with 149,071, and Minnesota following hard after with 143,503.

—The Protestant Episcopal Church, through the *Spirit of Missions*, keeps this appeal constantly before its members : “ Offerings are asked to sustain missions in 13 missionary jurisdictions and 34 dioceses ; also among the Indians and among the colored people in our land, as well as missions in China, Japan, Africa, Hayti, and Greece to pay the salaries of 16 bishops and stipends to 1000 missionary workers, and to support schools, hospitals, and orphanages. Five hundred thousand dollars are asked for this year.” Of this sum desired and expected, \$246,193 are appropriated to domestic, and \$198,583 to foreign missions. For missions among white people, \$118,400 are designated ; for missions among the Indians, \$41,045, and for missions among the negroes, \$55,950. For the school in Greece, \$2300 are set apart ; for the African Mission, \$31,700 ; for the Chinese Mission, \$53,557, and for missions in the Haytian Church, \$7720, etc.

—The Methodists of Canada are, and for eight years have been, wise and happy in being thoroughly united in missionary toil. By a strong pull all together they raised last year \$243,015, and bestowed upon domestic work \$88,842 ; upon Indian work, \$42,862 ; upon foreign work in Japan, \$26,523 ; upon French work in and about Montreal and Quebec, \$8643 ; and upon Chinese work

in British Columbia, \$4323. The number of missionaries maintained is 414, with 118 assistants, 47 teachers, and 15 interpreters—a total force of 594 paid agents. The membership of the mission churches is 44,500. In Japan are 28 missionaries, a total of 62 paid agents, and 1819 church-members.

British Foreign Missions. By Rev. Jas. Johnston, Bolton, England.

Death of Dr. Samuel Adjai Crowther, Bishop of Niger.—At the end of December last this well-known colored Bishop of the Niger Territory passed away. His connection with the Church Missionary Society began in 1822, when he was rescued from a slave-ship. In 1841 he accompanied the first Niger expedition, and in 1843 he was ordained both deacon and priest by Dr. Blomfield, Bishop of London, and afterward returned to Africa, where he entered upon mission work at Freetown, Sierra Leone. For twelve years he was an active missionary at Abeokuta, subsequently for one year at Lagos, and, later, he gave seven years wholly to the mission in the Niger Territory. On June 29th, 1864, he was consecrated in Canterbury Cathedral, Missionary Bishop of the Niger Territory, and in the same year received the honorary degree of D.D. from Oxford, followed in 1883 by a like honor from Durham University. His bishopric, covering twenty-seven years, has been marked by great organizing capacity. In Great Britain, which he visited on ten occasions, Bishop Crowther was a notable figure, his advocacy of missions and Bible circulation on platform and in pulpit being singularly effective. Among other works, he was the author of a “ Yoruba Grammar and Vocabulary,” an English and Yoruba dictionary, and “ Elements of Nupe Grammar.” His translations included portions of the Old and New Testaments into Yoruba, Book of Common Prayer into the same tongue, and a portion of St. Matthew’s Gospel into the Nupe language. Few men have

done nobler missionary service in the present century.

English Church Missionary Intelligence.—It is proposed to constitute a new missionary diocese in Southeast Africa, to be called the bishopric of Lebombo, which will include South Gazaland, Delagoa Bay, and the districts of Lydenberg and Zoutpansberg, and thus complete the diocesan organization on the southeast of Africa from Cape Town to Zanzibar and the mainland opposite that island. The Synod of South Africa will constitute the See as soon as an endowment fund of £10,000 has been collected; and happily the Bishop of Cape Town has already received and invested with trustees £7850, chiefly subscribed within the limits of the province of South Africa. This excellent endeavor to meet the growing responsibilities of population and empire in things spiritual in British South African territory merits generous support.

The Bishop of Madras, in referring last December to the difficulties relating to the partition of the diocese by the creation of a bishopric at Tinnivelly, said that he could not resign a portion of his trust committed to him by letters patent except a special Act of Parliament authorized him. For this reason he declined to accept the £15,000 which had been promised to him by the Society for the Propagation of the Gospel, the Society for the Propagation of Christian Knowledge, and the Colonial Bishops' Council, and therefore wished to resign rather than deprive the diocese of that substantial aid. At a meeting of the Diocesan Council deep sympathy was expressed with the bishop in his trying position, and a request made to him to submit the matter for the consideration of the archbishops and bishops of England. There is a strong feeling in Madras that the bishop's views are sound, morally and legally, and that the assistance which the magnitude of the diocese demands should, as heretofore, be rendered by suffragans.

A scheme is on foot, writes the Bishop of Tasmania, for the completion of St. David's Cathedral, Hobart Town. Only the nave and transept are built, although the work was begun eighteen years ago. It is now proposed to erect the choir and aisles, also a tower and cloister at considerable expense. With the year 1892 coincides the jubilee of the diocese, Bishop Nixon having been consecrated in 1842. This event has a further interest from the fact that 1892 marks the two hundred and fiftieth anniversary of the landing of Tasman's expedition on the island. It is suggested that the laying of the foundation-stone of the cathedral tower should commemorate these two events, the ceremony taking place early in the year, and when the Australasian Association for Promoting Science visits Hobart.

The Bishop of Calcutta, on his recent return to India, promised the sum of £5000 toward the endowment of the Lucknow bishopric, provided that the remaining £2000 required is raised within twelve months.

Concerning African missions the Correspondence Committee of the Church Missionary Society have just accepted Mr. E. Millar, of Trinity College, Cambridge, for the Victoria Nyanza Mission, that gentleman going out at his own charges. In connection with the Niger Mission the resignation of the Rev. F. N. Eden, late Vicar of St. James's, West Hartlepool, has been accepted.

The Risings in China.—After months of unrest and alarm, caused by turbulent outbreaks in various provinces of the empire which began last summer and have been frequent since that date, the Government of Peking has satisfactorily endeavored to adjust the difficulties with the European powers, chiefly arising from the attacks on foreigners at several points on the Yangtse River. Order has been restored in the affected region, no riots having occurred at Tchang since September last. To repair the damage done, and to prevent a repetition of recent troubles, the Chi-

nese Government has adopted the following measures: Indemnities, amounting in all to about £100,000, have been paid to the Christian missions of all nationalities and to the families of the only two foreigners killed—the missionary, Mr. Argent, of the “Joyful News” Mission, and a customs official—both Englishmen. Severe penalties in the shape of imprisonment and capital punishment have been inflicted on officials and law-breakers, and stringent precautions taken to defend the lives and property of Christians. The authors of pamphlets inciting the people against foreigners will in future be condemned to death, a form of justice already visited on ringleaders of the Kolao-Hui organization. The rising in Mongolia last November had no connection with the events in the south of the empire, its object being pillage, without distinction between Christians and others. This fanatical local outbreak has been suppressed.

As the Belgian missionaries have suffered considerably in China, it may be interesting to know that these workers belong to a special congregation, whose headquarters are at Scheutveld, near Anderlecht, where they acquire the Chinese language, and at the age of twenty-five are despatched to their field of labor. About eighty of them are at work in China under the superintendence of three bishops, two of whom are Belgians, and the other a Dutchman. Besides preaching and proselytizing they render many charitable services to the population. They have opened hospitals and schools, and, in addition to teaching the children the ordinary branches of scholastic knowledge and training them to trades, they subsequently assist them in the choice of husbands and wives. Mr. Alexander Michie, of Tien-tsin, whose book on missionaries in China is provoking comment, says that in China proper the Catholics have 530 foreign missionaries and 525,000 native converts, including children, compared with the Protestants, who have 1296 foreign missionaries and

a following of 37,287 adult native converts.

London Missionary Society.—A leaf is being taken from the Salvation Army book by the directors of the society, supporting a week of self-denial in February, to raise the income £30,000 per annum. The Rev. J. P. Gladstone, of London, the author of the proposal, is sanguine of the result. If the Congregationalists who, it is said, number a million in this country, and who mainly belong to the middle classes, take up the idea, there is no question of the money being speedily raised.

The friends of the Rev. A. N. Johnson, of Leicester, will be glad to read of his appointment to the important position of Home Secretary to the London Missionary Society, succeeding the Rev. E. H. Jones, whose long and faithful services have endeared him to a wide constituency. Mr. Johnson's student career at King Edward's School, Birmingham, at Lancashire College, and Owens College, Manchester, was highly distinguished throughout, especially in classics. At Trinity College, Cambridge, he carried off a first-class in the theological tripos of 1881 and other distinctions. In Manchester he was Dr. Macfadyen's assistant for a time.

Nyassaland.—News to hand (December 29th) from Dr. Laws, Superintendent of the Free Church of Scotland's Nyassa Mission, states that he has reached King William's Town, Cape Colony, on his way home. He purposed calling at Lovedale with four natives from Central Africa for training. In the Colony he will remain about six weeks to hold several conferences with the leaders of the Dutch Reformed Church at Stellenbosch, a church which co-operates with the Livingstonia Mission on Nyassa. Dr. Laws has labored fifteen years in Africa.

Jewish Migration to the Argentina.—On authority the *Jewish Chronicle* announces that Lieutenant-Colonel Albert Goldsmid will take charge of the arrangements for the colonization of Jews in the Argentine Republic upon lands

acquired by Baron de Hirsch. Colonel Goldsmid hopes that it will be shown to the world, after the inevitable troubles in the first settlements have been overcome, that Jewish agricultural colonies on a larger scale than have hitherto been attempted are quite practicable.

Telegraphing from Jerusalem, Mr. Scott Moncrieff says that a great snow-storm fell there on Christmas morning, covering the ground six inches deep. The distress in the city environs among the poor Jews, ill clad in wretched garments, without warmth of any kind, is pitiful. Besides the crowd of poor ever in a state of chronic starvation there are many famishing refugees. The condition of those "outside the city" is described as "dreadful," whose wants the Society for Relief of Persecuted Jews (Syrian Colonization Fund), Parliament Street, London, is generously alleviating to the utmost of its capacity.

General Booth in India.—On December 28th the "General" concluded his Madras campaign by expounding the ideas of his social scheme at the Banqueting Hall before an influential gathering, which included the Maharajah of Mysore. This was followed by an address on similar lines to a meeting comprising 1000 of the leading Hindoos, over which the Dewan Raganath Rao presided. The "General" also opened the Army's new headquarters and hall, when liberal subscriptions were made, one gentleman alone contributing 11,000 rupees to defray the mortgage. At the Memorial Hall he addressed the native Christians, and afterward had an interview with the Governor, Lord Wenlock.

Methodism in Austria.—A vexatious piece of persecution has been committed on the Methodists in Vienna by the Public Prosecutor, because an article in the Methodist Discipline denouncing "the sacrifices of masses as blasphemous fables and dangerous deceits" is regarded as "an insult against one of the religions recognized by the State"—namely, the Roman Catholic. The article in question, it may be observed, is

nothing less than Article 31 of the Anglican Liturgy. It is only in the course of 1891 that the Methodist community, which has been steadily growing in numbers and influence in Austria, has acquired a fixed place of worship through the generosity of the Baroness von Langenau, a convert from Lutheranism. Opposition to Methodism appears to have emanated from various quarters, not particularly the Roman Catholics, and to have been increased by the interest of Sir Arthur Blackwood in missions to postmen while attending the Postal Congress in Vienna, and hence, when a formal application was presented for the recognition of the Methodist Church, the authorities were led to examine her statutes, with the result that the chapel was closed and the minister, the Rev. Friedrich Roesch, inhibited from preaching anywhere in the city. Other conditions of a pecuniary nature which have to be fulfilled before a church can obtain recognition in Austria will readily be met by the liberality of the baroness. Evidently the Austrian Methodists are passing through some of the troubles which the Moravians and old Catholics have had to face and valiantly overcome.

Monthly Bulletin.

India.—The Christian Vernacular Education Society for India has changed its name to the more appropriate form, The Christian Literature Society for India. Since its organization in 1858 it has issued 15,500,000 books and tracts of all kinds, and 1,000,000 were published last year alone. Its work of providing pure literature for the 12,000,000 readers in India who have been educated in the Government schools, is exceedingly important and valuable.

—The Church of England Zenana Society, working in connection with the Church Missionary Society, though having an independent organization, has, during the past ten years, increased its force of missionaries from 36 to 142,

with a large number of Eurasian and native helpers. Its income has not, however, increased proportionately, and it finds itself in financial straits.

—The revival of hook-swinging in Southern India is detailed in a letter from the Rev. John S. Chandler, of Madura, and illustrated by two photographs in the *Missionary Herald* for January. Application was made to the English authorities to prevent the barbarous exhibition, but they declined to do more than to discourage it. What that amounted to is evident from the fact that the plan was carried out in the presence of more than 10,000 people.

—Dr. George F. Pentecost gives some interesting figures, in the *Independent*, from the last census of India. The English have built and are operating more than 16,000 miles of railroad in that country. All the railroads are under the supervision of the Government. There are now opened in India 26,000 miles of common roads, most of them smooth and hard as a floor. There are 34,000 miles of telegraph lines, with 116,000 miles of wire. Three million messages are transmitted annually. The telegraph lines are also under the supervision of the Government, constituting, as in England, part of the postal system. There are 71,000 miles of post-roads, with more than 8000 post-offices. There are 95,000 Government schools of all grades, in which are more than 3,000,000 pupils of private schools, mostly missionary. There are, besides, more than 40,000, with above 500,000 scholars. The English language is spreading among the people. This, Dr. Pentecost thinks, is one of the greatest missionary forces in the country.

—The conspicuous place in higher education taken by the native Christian women of India is illustrated by the fact that of the 19 successful female candidates for the matriculation examination in 1879, 7 were native Christians, while none were Hindus; of the 234 candidates examined for the higher education of women, 61 were native Christians,

and only 4 were Hindus. Among the 739 pupils attached to the different industrial schools of the Madras Presidency, 357 were native Christians, 75 were Vaisyas and Sudras, 17 were Low Caste, including Pariahs, and only 5 were Brahmans. This progress of education will eventually give them an advantage for which no amount of intellectual precocity can compensate the Brahmans.

—Bombay has always been considered a hard field for mission work. The time was when the progress there was slow and the results were meagre; but that day is past. In a letter written in 1848, it was stated by the Rev. Mr. Hume that during nine years of hard and prayerful work, he had but twice had the joy of seeing any one brought into the Church from the heathen world. Of these two one had already gone back to heathenism, and the other was then an unworthy member of the Christian Church. At last a change came, and faithful work bore fruit. The number of churches, of Christians, of schools, and of Sabbath-schools, has, during the past fifteen years, at least trebled, and in some departments the work has multiplied fifty-fold. In giving, in Christian activity, in knowledge of and in faithful adherence to the Word of God, that church in Bombay would be an ornament to any city in this country. On the average those Christians give at least 1 month's salary out of the 12. Almost every member of the Church is actively engaged in preaching, in teaching, in Sabbath-school, or in some kind of evangelistic work. The children and young people are constantly and faithfully instructed in the Bible.

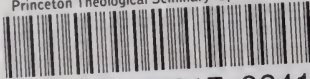
—The Arcot Mission of the Reformed (Dutch) Church at its semi-annual meeting in Madanapalle, issued an earnest appeal to the American churches for help for the sufferers from famine in the Madras Presidency of India. Almost all the 6000 people immediately connected with the mission need assistance.

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